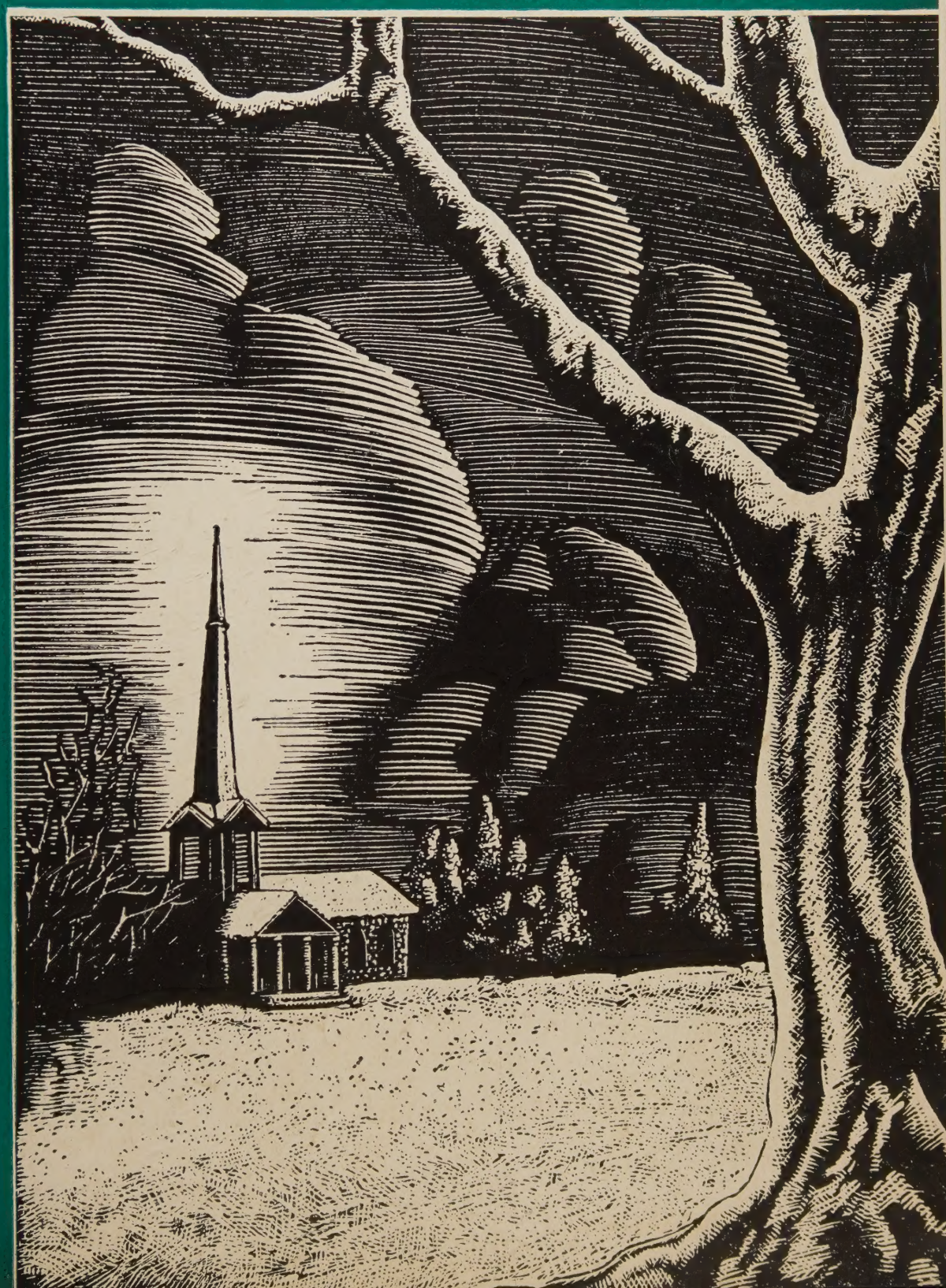
The Pastor

FEBRUARY ◆ NINETEEN AND FORTY NINE



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

FEBRUARY, 1949 • VOLUME 12 • NUMBER 6

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THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

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PACIFIC SCHOOL
OF RELIGION

EDITORIAL

Religion for the Laymen

WHEN the religious activity of a church is cast into a particular mold it loses its vitality. Because human life is complex, so is the life of a church when taken as a whole. The parish program is not a machine-like thing onto which can be fitted many individual lay members, like just so many cogs on a wheel. It is more like a living organism, whose members are versatile and yet quite dependent upon each other. In thinking of the religious life and activity of church members we must recognize that there is not only a diversity in gifts, but also a diversity in faith. Stewardship involves both practice and faith. If lay persons are assigned tasks in accordance with their outward abilities alone, and no attempt is made to determine *where they are* in the Christian life, the result is a half-way approach to the problem of lay activities.

The church, being set apart in society, must avoid at all cost the earmarks of the social club, in which people come together periodically merely to enjoy themselves, and in which the leader's main job is to get everyone to participate. When a church does take on these earmarks it becomes a party—perhaps unwittingly—to the secularization against which church leaders are so vigorously protesting these days. In thinking creatively about religious activity for laymen we must search deeper than for the discovery of methods and machinery necessary to keep laymen busy, although the question of techniques obviously is important. Unfortunately, the term "churchman" is not necessarily synonomous with the term "Christian." One task of the pastor, then, is to try to determine where the churchman *is* in the Christian life, and then to *help* him move on to a higher stage of perfection. This is really a two-fold approach that involves the whole prophetic, priestly, educational, and pastoral ministry. If this fundamental approach is made, the secondary problem of the integration of lay members will not loom so large.

Faced with the ever-present task of guiding lay persons into active church life, the pastor may take hold of the problem at the wrong end. All churchmen are not "pretty much alike." Yet this seems to be the assumption when we try to press them into some service the moment they set foot inside the door of the church, without really searching below the surface of their outward appearances. Through some process of cultivation and guidance by the pastor, our laymen ought to go into service in the local church mainly as the result of their own decisions. How much of the water of life a person can drink will depend mostly upon how thirsty he is.

The essentials of religious faith for the laymen—whether they are laborers, farmers, business men, or teachers—are the same. They bring the human individual into an encounter with the Divine. When this line of relationship is established, it then becomes possible to have Christian relationships between man and man. Religion for the layman must move him from a feeling of neutrality or indifference to a sense of urgency in being a witness to the gospel of Christ. This movement might be likened to his travelling a road called "decision." Our pastoral leadership must try to find the lay person on this road, and help him to get farther along than he is.

The layman may be found at the stage of humility or repentance. This, it seems to us, is the beginning of the Christian life. A religion which completely ignores the evil in men's lives is not realistic. One purpose of preaching is to bring to the layman a sense of humility before God. If preaching fails to do this, the prophetic note has been lost.

Having this sense of humility, the layman can begin to know the grace of God in his life. The divine love becomes real to us sometimes through worship, sometimes through the interest in us shown by the pastor—sometimes in little, scarcely noticeable ways. The routine pastoral call is by no means outmoded, even in our busy, modern world.

The reality of God's grace in the life of an individual brings with it confidence in God and in His help as the individual faces life. We believe that a lack of confidence in God is the most crucial shortcoming of the church today. It is this confidence that should distinguish the church from all other groups. There is no easy way for the church as a group to find confidence in God; but we might discover the way if lay persons could learn again the meaning of prayer and Bible study.

Only when a person has conviction of the reality of the unseen Father can he be ruled by a compulsion in his life to serve in the church. Many are participating, but few are giving their best. Whatever ability the layman has must be ruled by a faith that compels him to act. If the church both teaches and preaches for decisions, more laymen will feel compelled to give their best in the church.

One thing more is needed, and that is a sense of urgency. It is this that makes the layman an evangel—whether it be in the role of teacher in the church school, member of a church board, participant in lay visitation, or in any other role. Whatever his service in the church, a sense of urgency helps the layman to overcome the mediocrity and shallowness which characterize much of the religious activity in our churches today.—*N. S. C.*

Where Methodism Is Wasting Its Manpower

By EDWARD LAIRD MILLS

In the face of an acute shortage of pastors in some conferences, why are so many of Methodism's ordained ministers filling semireligious jobs that could be handled as well by laymen? Some light is thrown on the question by pastor Mills, who serves on the staff of First Methodist Church, Reno, Nev.

FOR several years past, Methodist conferences have been invited to view with alarm the shortage of preachers. The researches of Murray H. Leiffer in this field have been given wide publicity. It is time to inquire: "What is the church doing with the material it already has?"

In discussing what the General Conference ought to do, Bishop Frederick D. Leete suggested that it might plug up the holes through which so much manpower is escaping: "The conference may restrict appointments of Methodist preachers to secular, social, financial, or political tasks which, however great their importance may or may not be, are not the duty of ministers of the gospel as such and from which bishops may properly be freed from assigning them."

Certain figures from the four annual conferences located on the Pacific coast throw some light on this question. In 1948, pastoral appointments were given to 745 conference members; 203 charges were made available to accepted supplies; 82 charges were left to be supplied; detached positions absorbed the services of 114 members of conference. Sixteen of the last named were at work in Alaska, Hawaii, and other missions and should not be included.

That leaves ninety-eight members of conference who were not serving churches—enough to have relieved half of the accepted supplies or more than enough to have filled all the charges left to be supplied. Of the ninety-eight, twenty were chaplains in the army and navy and thirty-eight were connected with educational institutions, either as teachers or field men. The chaplains are still exercising a pastoral ministry, but most of the college attachés are not. The remaining forty men are engaged in a great variety of tasks, such as administering hospitals, homes, or Goodwill Industries, or acting as executives or representatives of moral reform and social-welfare organizations. In none of these positions is ordination requisite. The sidetracking of these preachers made it necessary for forty charges to accept the services of substandard men.

The forces that detach men from the holy work for which they are set apart come both from within and without. At one time they professed to feel a call to the ministry and they convinced quarterly conferences, district superintendents, and theological seminaries that the call was genuine. How did it come to fade out? Professor Leiffer and his surveyors might profitably go into that question. Maybe the candidate developed an unforeseen distaste for sermon preparation or for pastoral calling. More likely, regimentation and absorption in clerical and mechanical tasks dulled his appetite. Perhaps his wife came to desire a social environment different from that of the parsonage.

In any case, the screening process was inadequate. Cabinets, committees on ministerial qualification, and the seminaries failed to collaborate effectively. In a superstitious fear of thwarting the operations of divine providence, all of them neglected to check up on the "call" of the candidate and to inquire whether his wife felt called to serve as his helpmate.

In some cases, health reasons doubtless motivated detachment. Both physical and psychiatric examinations should be required of all would-be preachers and their wives as a prerequisite for admission of the former to annual conferences. That would surely reduce the number of those who enter the ministry under a misapprehension and later drift into detached service. Some seminaries are experimenting with testing processes.

The desire of many church-related agencies to seek ordained men for their executive and field jobs is rooted in monetary considerations. As a rule, a preacher costs only half as much as a layman of comparable ability. Part of that disparity is due to a difference in pension provisions for the two groups. The action of the last General Conference in authorizing pensions for lay workers will help to eliminate this factor. However, it will still be necessary for institutions and organizations to lift the salaries offered to lay workers and for the latter to exemplify a deeper sense of stewardship. Contingent upon effecting these changes, semireligious jobs should be earmarked for laymen.

Fifty experienced men, recovered from detached service, can make a much greater contribution to church life than the same number of men just out of seminary. The urgent need of re-invigorating local parish life demands that this be done.

The Real Reason for Church Union

By C. STANLEY LOWELL

It is the conviction of many leading churchmen that church union is not only practical but necessary, because the church's present divided state is "the scandal of Christianity." Pastor Lowell of Wesley Methodist Church, Washington, D. C., holds to this belief and herein furnishes reinforcement for pro-unioners.

THERE is a certain glib advocacy of church union that does more to defeat than to further the desired end. People who are for church union without knowing or caring what it is all about are no better than advocates of democracy who never vote or concern themselves with democracy's practical operations.

Many persons are for church union because it is the fashionable thing to be for. It would be rather bourgeois to be against it. "I believe we are all headed for the same place." "The road doesn't matter—it's the destination." "I believe all the churches should get together." Such remarks indicate something less than a burning zeal to unite the churches. They reveal nothing more than a safe, conventional attitude on the question. Such remarks are generally the simple product of religious indifference. They are the talk of people who, having no positive convictions of their own, are willing to join up with others in the same boat. Such sentiment obfuscates the real issues and is more of a liability than an asset.

Nor can I conjure up much enthusiasm for the basis of church union proposed by the leaders of the Congregational-Christian Churches. They have suggested union among those churches that recognize the validity of each other's sacraments and orders. This is good, but it is not good enough. Such a basis of union is too shallow. It is making interdenominational courtesy the foundation stone of unity, and this is more than the traffic will bear. The fact that a man and woman nod in passing and like each other's looks does not mean that they can be married and live happily ever after. A deep bond must be discovered and developed between them if their union is to endure. And so is it with a union of churches. The plan suggested above might well produce a federation of existing churches, but it could never give us real union.

We Must Go Deep

For real union we must go deep. We must be impelled to it by the profoundest kind of considerations. Suppose, for instance, we were to realize that our present state of division is a sin. What if it were of a piece with drunkenness, adultery, and dishonor —only really worse because of its wider ramifications? What if the divided church were what Peter Ainslie called it: "the scandal of Christianity"? If all this were really true, and churchmen generally understood it, they would assuredly show more zeal to repent of the divisions and to end them than they are showing at the present time.

But there is ground for optimism. There is a growing feeling that the various divisions of the church, far from being providentially ordained, are gaping wounds in the Body of Christ. They are not merely productive of inefficiency; not merely anachronistic; they are a sin that must be renounced forever. The divided state of the church is thwarting the kingdom. As Bishop Brent declared in his great address at Lausanne: "Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal him to the whole human race. It stands as the unalterable condition on which He can fulfill his mission to mankind. This no one doubts who accepts Jesus Christ as Lord and Saviour."

Yes, we are beginning to see that the divided church is a sinful church, because it is incomplete. The church is not merely an organization. It is a living organism. It is the great fellowship of all believers standing together before God. It is their common growth, their inner, organic union with Him, the Head, and through Him with one another. Any break in the circle, any disruption of this fellowship is bound to impair the effectiveness of the whole. What else can any such condition be, then, but sin?

Union Itself Is Good

Again, our work for union of the churches must be informed by the truth that the union is in and of it-

self a valuable thing. We are prone to think of union negatively—as though almost anything would be better than our present competing sectarianism. So thinking, we do not consider the creative good which union invariably brings. Union is not something to be backed into. It is not merely the evil lesser than denominationalism. It represents an objective so valuable that it is worth almost any amount of struggle and sacrifice to achieve.

One example of church union with which I am acquainted bears out this observation. It is the merger of the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant churches which was consummated in 1939. In this case the whole has turned out to be greater than the sum of its parts. There has been a "thrust" and a "drive" about the union which has been felt out to the finger tips of the new church. The denomination's Crusade for Christ is for evidence. Such a comprehensive endeavor could never have been carried through by the old, truncated Methodism.

Of what does this new element of power consist? It is hard to say. It is not merely the larger numbers, though there is something inspiring about them. It is not alone the wider range of the fellowship, though that is deeply felt. It is not just the richer heritage made possible by the blending of the three traditions. It is something over and above all these things. It is a kind of spirit generated among Methodists by the very fact of union. It is as though a wound were healed and the blood which had flowed copiously from it were now producing life and health in the body. There has been a new zest, a new urgency in every undertaking of the new church. The Methodist Church these days is manifesting all the zeal of the convert who, having been newly saved from his sin, is keen to be about his Father's business. Despite all the "growing pains" of union there has been a release of power in it. We can hardly doubt, therefore, that the previous divided condition of Methodism must have impeded this power and held it in check.

Union Means Power

What, then, if there could be a wider repentance of the sin of division? Could we not expect such a release of power as would amaze the world? If Bishop Brent were right, that only through unity can Christ fulfil his mission, then each new step in that direction should be accompanied by new power and new effectiveness in kingdom work. If, for example, the Methodists and the Episcopalians could repent of their disunion and walk in it no more, what might such a step not mean to the world! The coming together of these two great companies would close a circuit through which the power of heaven could flow.

Consider but one aspect of such a union—its pageantry. If the church is to stir the world to repentance and conversion, it must make some impact on it. We have a message, but if no one hears it or is even aware that it is being proclaimed, we get nowhere. For awakening wide interest, for making the general public aware of the church and its message, there is nothing quite like the consummation of a church merger. At the risk of appearing superficial, let me call attention to the publicity such an event always receives in the secular press. This is one church happening that does not escape the rank and file of mankind. They are made to realize that the church has done something. Their attention and interest are challenged as at few other times.

Far more significant, of course, is the inspiration the event brings to the membership of the new united church, and the heartening example it provides for all Christendom. There is a lessening of the shame of division and with it, as we have seen, a new zeal for kingdom tasks. There is a new spirit in the family circle just because it is a circle and not a broken arc. It is an achievement which kindles new light and hope in Christian groups everywhere.

If union among the churches can mean all this, then surely it deserves some serious effort. The trouble with most attempts at union is that the parties approach the merger in the same spirit as Mr. Austin and Mr. Vischinsky approach an issue in the United Nations. They are interested primarily from their own point of view and only secondarily, if at all, from the mutual point of view. They are only concerned that their own ideas shall prevail.

But what if the values in union were greater than the values held by each separately? What if union were a goal so eminently desirable as to deserve real sacrifice on the part of all prospective participants? Such is indeed the case. The merging of any two or more of the great denominations today would make a unique impact upon the religious consciousness of the world. It would mark a step toward the Church Universal, the true Catholic Church. It would bring a new appreciation of one of the Master's great promises: . . . *where two or three are gathered together in my name, there am I in the midst of them.*

PRAYER FOR INSIGHT

O Thou who knowest our blindness, open our eyes to see.

Show us, we pray, the path that we should tread which leads to Thee.

Strengthen us to mount up as eagles.

Turn not thy countenance from us.

We are hungry of heart: Feed us, that we shall never want.

Our spirits are parched: Give us to drink, that we shall never thirst.

Establish among us thy peace, if it be thy will; in Christ's name. Amen.

—Henry M. Ratliff, Jr.

Bunghole Circuit

By
BOYD M. McKEOWN

The church, like numerous young men, once heeded the advice to "Go West!" Here is the first of four articles on "How the Church Came to the North Panhandle." The author, a Methodist layman who grew up in Northwest Texas during the period about which he writes, is secretary of the Department of Public Relations in the Methodist Division of Educational Institutions.

The period-of-transition from the "wild West" to the modern West, though less publicized than either of the other periods, is none the less important; for during those years the foundations of culture and religion were laid that made possible the West of today.

This was the era of homesteading pioneers. The huge range empires were cut up into smaller ranches and even into farms. This brought about tensions between settlers and ranchers that challenged the church. This also was the period of railroad expansion, with the growth of boom towns along the routes. County organizations, often quite tenuous up to this time, were perfected; courts became functioning entities; schools were established—staffed in large measure by young school marms from the East; and churches were built.

Organized religion came on the scene early, in the person of the circuit rider; this proved to be a potent factor both in attracting desirable citizens and in integrating and stabilizing community life. The progress of civilization and the growth of the church did not "just happen"—they were the results of much sacrificial work on the part of many persons who endured hardships. A firsthand look into that period of American history, and of Methodist church history, may make us more grateful to those pioneers.—Ed.

"AMARILLO: J. A. Whitehurst," intoned the bishop.

It was November, 1900, and the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, had come to that moment of high expectancy when ministers were being assigned to their fields.

"Scattering remarks by the bishop," someone facetiously has labeled this part of the conference program, but to most ministers the reading of appointments is hardly facetious. In 1900 it was even less so than now.

A few minutes later the bishop had read the appointments in the Brownwood District and, proceeding alphabetically, was calling those of the Clarendon District. "Channing: W. W. Keyser," read the Bishop, slowly and distinctly, while the large congregation hung intently upon his words. "Well, I guess that settles it," thought one of his listeners. "We don't go to Brownwood, and we don't go back to Channing." And then the bishop was reading his assignment, "Coldwater Mission: W. B. McKeown." [1]

Twelve months earlier Brother Mac, as he was widely known, had been president of Clarendon College, a frontier educational institution in the Texas Panhandle, but the previous spring he had asked the presiding elder and the bishop to allow him to return to the pastorate. Shortly after commencement at the college, the pastor at Channing had been compelled to give up his work on account of ill health and Brother Mac had been asked to take over for the remainder of the conference year.

While serving in Channing, the most northwesterly outpost of The Methodist Church in Texas, he had been called upon to make a survey of the sparsely settled territory between Channing and the New Mexico and Oklahoma lines, and to determine whether the time had come for the church to begin work in that area. Though he found few people living in any of the counties through which he traveled on that survey, he thought he sensed a period of development in the immediate future and he felt that the church should be in on the ground floor, ready to greet and serve newcomers. Accordingly he recommended that a pastor be sent to that territory, provided a suitable man could be found for such an exacting and sacrificial task.

About the time he left the college, the bishop said one day: "Brother Mac, how would you like to go on the Brownwood District this fall? There is to be an opening there, and I have been thinking of you for the job."

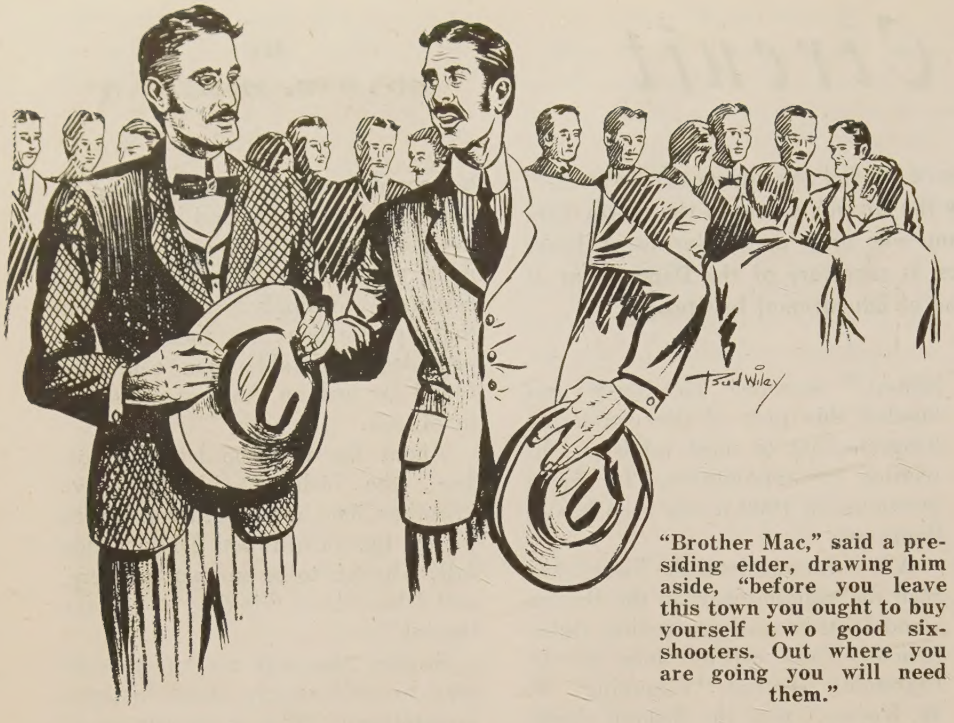
Brother Mac was not one to concern himself greatly about his own appointment. "That is entirely up to you, Bishop. My appointment is in your hands," he said.

Later, the congregation at Channing had requested his return; but the logic of events, and perhaps the hand of Providence, were combining to shape for him another course. A few days after the report of the survey had been forwarded to the bishop there came a letter that caused long hours of serious deliberation in the Channing parsonage. Brother Mac was being asked to undertake the difficult work of organizing the church and pastoring the people in a six-thousand square mile frontier area. He did not mind the job on his own account but he could not feel right about taking his wife and children into that remote and unsettled wilderness.

He was in a difficult spot, however, and his final decision, which was fully concurred in by his wife, was that he could not afford to refuse to go where he had recommended that someone be sent.

Brother Mac was not new to the frontier. He had been reared in the mountains of east Tennessee, where rugged living had been a good preparation for life as a pioneer. When he had first come West, nearly twelve years before, he had settled and remained for a few years on the edge of civilization farther south in Texas; and now he had lived in the Pan-

[1] W. B. McKeown, Methodist minister who is the central figure in this story, now lives in Nashville, Tenn., at the age of ninety-three. The author of this series is his son.—Ed.



"Brother Mac," said a presiding elder, drawing him aside, "before you leave this town you ought to buy yourself two good six-shooters. Out where you are going you will need them."

handle long enough to be well acquainted with the Texas plains. But if he was possessed of a pioneering spirit, so also was his wife, and the letter that finally went to the bishop contained the sentence, "I am a Methodist preacher; I'll go where I am sent and do my best."

So it was that Brother Mac found himself sitting in the final session of the annual conference and being in effect told to use Channing, his erstwhile appointment, as a jumping-off place into the regions beyond—regions that were as yet untouched by the church or by religion.

"I'll have six whole counties and parts of four others in my pastoral charge," he mused, "and not a church building or a parsonage of any denomination in all that vast expanse—not a church organization, or a Sunday school, or even a Woman's Missionary Society."

For a moment his mind dwelt on the tremendous distances he would have to travel across trackless plains; upon the terrific cold he would have to suffer if caught in one of the sweeping blizzards for which that section was noted. He also recalled the burning drouths that sometimes hung on until lakes and streams were reduced to few and infrequent water holes where, as an old-timer had once said, "the water was so muddy you had to chew it." Then his mind turned to the big ranches in his area and the pressure they were under as new settlers moved in and began to fence up the land and thus to destroy the free range. He thought of the hostility that usually developed between the old and the new settlers along the frontier, and of the fence-cutting, the fights, and the difficult and delicate task that would be his in trying to minister to both these factions.

Of the play of these factors upon his work as religion's representative, he already had considerable knowledge. Of the presence of other factors and of the problems to be presented by them, he could not at that time know. For example, he could not know as he sat there in the church while the remaining appointments were being read, that he was to become one of the most expert and best-known plainsmen of all the Panhandle country, that within three years there would be hardly a square mile of his extensive circuit upon which his eyes had not rested, and which he could not describe from memory. He could not know that he was to be a powerful influence for community morals in towns that were as yet unborn and that he was to help those towns with their first community activities and with their efforts to induce doctors and other professional men to move in and hang out their shingles.

He did not know, and would have been amazed if he had been told that night, that before many months had passed he would enter the field of practical journalism in a small way, serving as correspondent for many church papers and for certain dailies in some of the cities farther south in Texas, and striving by the stories he released about the Panhandle and its possibilities to interest increasing numbers of people in settling there.

Suddenly the service was over and two hundred preachers were milling good-naturedly about. Each one who had been assigned to a new appointment was trying to find and have a word with his immediate predecessor. It helped to ask about the church, its program, the community, the parsonage, the neighbors. But one preacher in the group had no predecessor, no one to whom he could direct such questions. He knew, however, that insofar as his appointment was concerned the answer to all such questions could be set forth in the single word, *none*.

His appointment was a subject of frequent comment as he elbowed his way through the crowd, stopping now and again to talk with friends. Varied reactions were expressed. "Brother Mac," said a presiding elder, drawing him aside, "before you leave this town you ought to buy yourself two good six-shooters. Out where you are going you will need them."

"You are getting a dirty deal," said a fellow pastor. "You are entitled to something much better than that appointment up in the wilds of the Panhandle. You can't live up there. Your church is trying to crucify you, and if I were in your place I wouldn't stand for it."

"Mac," said a more jovial friend as he slapped him on the back, "the bishop has given you a bunghole, and he expects you to build a barrel around it."

It remained, however, for one of Brother Mac's grandchildren many years later to characterize the situation in a paraphrase of a popular song,

"Grandpapa had plenty of nuthin',
But nuthin' was plenty for him."

Why a Week of Dedication?

By COSTEN J. HARRELL

The first church-wide effort on the local church level in the Advance for Christ and His Church occurs with the Week of Dedication, March 13-20. The Bishop of the Charlotte (N.C.) Area explains the purpose and significance of this period of prayer and giving in the Methodist churches. He is vice-chairman of the quadrennial Advance in charge of Special Gifts.

THE appeal of the Week of Dedication is not new to The Methodist Church. In 1942 the Council of Bishops and the World Service Commission met in Chicago to determine what could be done concerning certain needs and emergencies that confronted us. The war clouds were deepening. Conditions had arisen at home and abroad which had not been anticipated when the World Service budget was set up by the preceding General Conference. Out of a great need and the church's sincere desire to meet it, the Week of Dedication was born.

A call went out to all Methodist churches to observe the Week of Dedication in the spring of 1943, and our people responded as is their custom in the face of a crying need. In thousands of Methodist churches throughout the nations the faithful assembled, poured out their hearts to Almighty God in behalf of a desperate world, and re-dedicated themselves to service in His kingdom. On the day of dedication, they laid on the altars of the church practically one million dollars as a token of their devotion.

During the last quadrennium, the Week of Dedication was discontinued on account of the church-wide Crusade for Christ. The General Conference of 1948 reinstated the Week of Dedication and made it a part of the Advance for Christ and His Church. The spirit and motives that underlay the Week of Dedication in 1943 undergird the Week of Dedication to be observed each year throughout the present quadrennium.

The appeal is directly to the hearts of our people. One week is set aside when, in congregational meetings and smaller gatherings, as well as in our private devotions, we take especially upon our hearts the need of the world and the call of the Church. Our missionary appeal has lost directness and power for lack of such a period as this. It is hoped and expected that laymen by the thousands will tell the story of our Lord's commission to his Church in all the churches of Methodism—the smallest as well as the largest.[1] Our ministers in the city and countryside will interpret the passion of the Gospel for a lost world, and the obligation resting upon the Christian Church.

Out of the Week of Dedication should come a spiritual lift to the whole church. When we take the world on our hearts, we enter into the fellowship of our Lord's suffering and into his redemptive purposes. This is the first church-wide effort in the Advance for Christ and His Church, and it offers the opportunity for all of our people to become a part of this great movement.

For a number of years, the women of our church have set aside a week of prayer for missions. During that week, special offerings have been made for designated objects at home and abroad. The achievements of this week of prayer are commonly known. The Week of Dedication follows the same general idea and design. We call the whole church to think again on the task that our Lord has given us and to dedicate ourselves to it. There is something in Methodist hearts that invariably responds to an appeal and challenge like this.

May God give us a great Week of Dedication!

[1] A manual for charge lay leaders giving suggestions for the participation of laymen in the Week of Dedication is being sent to Methodist charges by the Board of Lay Activities. The pamphlet is entitled "Methodism Sets Up an Imposing Altar of Dedication."—Ed.

Alternatives

"Christianity has power when laymen take religion seriously," declares the pastor of Hamilton Methodist Church, San Francisco, Calif. The greatest days of the church have come in times of turmoil, when laymen, swept by enthusiasm, have shaken off their apathy and translated theory into action.

DEAN HODGES, a professor at Cambridge University, used to say that the great days of the church were the days of the missionaries, the monks, and the Methodists. The phrase is clever, but when he made that statement he was doing more than juggling words; he was stating a profound truth. What he meant was this: Christianity has power when laymen take religion seriously.

The missionaries to whom Dean Hodges referred were the apostles. They took a Word, spoken in Galilee with perfect diction, and repeated it to all who would hear. They were not finicky. They "button-holed" whomever they could. Mr. and Mrs. Busy who lived on Important Street were always hurrying somewhere; so could they be blamed for not hearing the Word? Their lives were cluttered up. Mr. and Mrs. Slave who lived in the slums had time on their hands: they listened. The fact that Jesus loved them was such good news that the whisper became a shout, whereupon the emperor determined to hush the matter. But by then the Word had become too loud to be silenced. Dungeon, fire, and sword only proved that violence and threats are powerless when confronted with an ideal which has the backing of dedicated lives. The missionaries were not supermen. They were plain laymen to whom religion was life's most important fact. In Christ they found an alternative to apathy.

What, then, were these missionaries? By trade Matthew was a tax collector. Peter and Andrew were fishermen. Mark was a private secretary. Luke was a physician. Although Paul was trained to be a rabbi, he bolted the paternal authority and had become a tent-maker. There was not a clergyman among them. Laymen put Christianity on its feet. The benefit, however, was not all one way: The laymen in turn were put on their feet by Christianity; for dedication gave them a power that surprised even the laymen themselves. They believed that they had everlasting life given them by Christ, and their belief so boosted their morale that they brought religion down out of the attic of their lives and put it on the main floor.

When Dean Hodges referred to the monks, he meant Francis of Assissi and his followers. The son of a wealthy cloth merchant, Francis and his father were close companions. They belonged to the same church, worked in the same business. Gradually, however, they drifted apart, for they had different ideas of religion. The father, a layman whose name was legion, thought religion excellent as long as it was a mild sedative for unruly nerves. If religion made life easier for him it had value. To Francis religion spelled a different way of life. While holding the name of Jesus in pious reverence his father lived the busy life of a prosperous trader. Francis, though, decided to do what Jesus did—seek only the kingdom of God. Since Jesus had no shoes, Francis did without shoes. Since Jesus owned no possessions, Francis renounced his inheritance. The rift between father and son widened. The father kept his gold, the son kept his God.

Although Francis was a dispossessed layman, he and his heavenly Father did quite well. In a society rotten to the core with intrigue, he lived a life of *trust*. When suspicion was the social keynote, he was the incarnation of the word "believe." The accent was so foreign to the prevailing ethical winds that even his own churchmen were skeptical. Was not the church greatest at the time of her strongest political power and when she possessed material abundance? Francis could not see it. Sensing danger, he challenged the relationship of religion and riches. Espousing Lady Poverty, he achieved status in his own unique way. The day he leaped off his horse and saluted a despised leper he signed his resignation from society; but he completed his entrance requirements for the kingdom of heaven. For him, *Blessed are the humble* was no New Testament epigram—it was the key to power.

His closest friends were also laymen. Dei Cattanei was a lawyer, and Brother Angelo was a landowner; nevertheless, their main business was the kingdom of God. Far from being a maneuver of highly trained spiritual technicians, the Franciscan movement was in origin a brotherhood of plain men who determined to give religion a new and serious consideration.

Christianity's lay movement rose to a third floor of power when the introspective, sensitive Oxford scholar,

to Apathy

A Sermon by RALPH H. RICHARDSON

John Wesley, had his heart "strangely warmed." The Methodists to whom Hodges referred were followers of this methodical minister. Although John Wesley was an Anglican clergyman and was buried in his clerical robes, he was not accepted by his brothers in Christ. By nature he loved the calm security of a pulpit, the cool quiet of an established church. But he was also a religious enthusiast. He thought Christianity was the greatest thing in the world, far too great ever to be reduced to a private little religious club. It belonged to all people. Thus, when he was barred from established pulpits he did the only thing left for him to do: he took religion to the social nobodies who were neglected by the church. While many of these men lived in squalor and misery, they thought that this apostle of the flaming heart had something to say; therefore, with him, they established class meetings, presided over by laymen, and these class meetings gave Methodism its first impetus and power.

Whenever laymen take religion seriously, the church enters a great age. Christianity is either an all-embracing philosophy of life or it embraces nothing at all. When religion is thinned down by laymen skittish of responsibility and suave in their evasions; when it is reduced to the comic level of a pittance in the plate, a prayer for the pious, and a Psalm on Sunday, the church can have millions of lay members, but no strength; for the power of the church is in direct ratio to the commitment of its laymen. When laymen give God their primary loyalty, make him central in their lives, the church then has such power that twelve members—the apostolic fellowship—can overturn the world. Laymen who make religion a tongue-in-the-cheek affair need blame no minister or bishop for the impotence their own apathy has made possible. Any layman who wants a great church need only read the Book of Acts to find the way to get it. The men whose actions are described in that book are, for the greater part, *laymen who took religion seriously.*

One alternative to apathy, then, is the rediscovery of the power of one dedicated life. The question "What can one person do today?" is understandable, for today life is complex beyond expression. But that question is an escape mechanism, because everything in this world that was ever done has been done by one person, then continued by another, and carried on by still a third.

We speak glowingly of the Golden Age of Greece, and rightly so, since it was one of the finest flowerings of the human spirit. But what was it? Some vaporous mist that descended on men who sat twiddling their thumbs waiting for somebody to do something? No! It was created by men dedicated to goodness, truth, and beauty. The Golden Age of Greece was not a shower of ideas that filtered down on the Attic peninsula in one century. It was the sculpture of Praxiteles, the plays of Aeschylus, the mind of Socrates, the pen of Plato—each a human being, each a person who had discovered the power of a dedicated life. Like men today, they lived in homes, slept in beds, ate three meals, and even had domestic discord. But they did something.

This power of a dedicated life is still available. To the question "What can one person do?" the answer, embarrassingly enough, is: "Just about anything he chooses to do." It was one person who collected all the data on electronics and then sent the first wireless message. His name was Marconi. Two men, a minister's sons, working in a bicycle shop, gathered material on dynamics and flew one of the first airplanes. Their names were Wilbur and Orville Wright. Still another person went into a New York slum. She emerged thirty-five years later, old and gray-haired; but not until she had cleared the air, literally and spiritually, and brought eternal life to those who lived there. Her name was Lillian D. Wald. We must be careful with the question "What can one person do?" It is far too explosive to be tossed about carelessly!

It is hard for us to realize how acute life is for most men and women. Our well-stocked stores give a false impression. In Europe and Asia persons are dying for no better reason than that some of us preferred sin to service, chose gadgets instead of godliness, preferred personal luxury to love. Dogs in this country get better care than nursing mothers in China. The shrubs in our parks receive more attention than wandering, homeless children of Europe. In a world of such rank injustice, inertia spells disintegration and danger.

The alternatives to apathy are apparent to anyone with imagination. A man can join a church, bring old clothes to shipping centers, deny himself a meal a week and with the money saved buy a CARE package. All these are alternatives to apathy, but the greatest one is to discover the power of one dedicated life when that life is yours. Such a discovery soon will be followed by another. For when a person helps suffering men and women, he is given to know the fellowship of God. Even in discord he will have harmony. Though surrounded by ugliness, he will see unearthly beauty. He may be the object of hatred, but he will know love; and in all his striving he will find peace, *the peace of God, which passes all understanding.*

Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over; . . . for with the same measure that ye mete withal it shall be measured to you again. That, from one side, is a summons to generosity; from the other, it is a searching judgment!

on theory & practice

The Pastor's Problems of Administration--I

By HAROLD I. WOOLARD

In the first of two articles, the professor and director of the Wesley Bible Chair and Foundation, Eastern New Mexico College, Portales, N. M., explains the pastor's relationship to local church authority and policy and discusses four aspects of his role as an executive of the local church.

THE pastor is the chief executive of an organization so complex and in which so much is demanded that he is squarely in the middle of an exacting situation with many basic problems. Those problems converge at the point where the pastor must be administrator of both human and organizational affairs to a degree not usually required of a business leader of comparable responsibility.

Pastors in America are supervising today nearly a quarter-million church buildings, totaling perhaps five billion dollars in valuation—not an inconsiderable duty itself! Their sphere of function includes not only the equipping and maintaining of those physical plants but also the shepherding of around seventy-two million church members, almost as large a group of non-member "constituents," and direction of thousands of paid and volunteer workers.

This situation poses the problems of the pastor's administrative function. It is our view that the church is charged primarily with an obligation to guide persons into a satisfying and vitalizing religious experience and life. Our administrative efforts are means to that end. We aver that those efforts must follow the same principles which work in a commercial enterprise. The church is more than a fellowship of believers. It also is concerned with principles of administration when it rents or builds a place for worship and Christian education, when it engages a pastor and other personnel, when it contracts debts, and so forth.

The church is both an organism of believers and an organization set up to do business for God. Two sets of interrelated and interdependent skills are involved as the pastor directs the church's affairs in this twofold manner.

Authority and Policy

The lifeblood of an organization is the stream of authority which courses through its official body, the pastor, heads of organizations, and other leaders. Without that authority there could be no organic activity, but only a skeleton without blood and sinew.

Denominational sanction and charter are the origins of local church authority in most matters, such as clergy, ritual, and membership. Civil statute is the source of the church's authority to convey property, borrow money, administer trusts and bequests, and so forth. Here again, witness the participation of both spiritual and physical or organizational elements in the church.

Beyond these fundamental areas of its source, however, it is not so easily determined as to where authority lies. Confusion exists and problems arise as pastors and people attempt to put that authority to work.

In the usual pattern, church authority inheres in the general official body and emanations therefrom comprise the working principle for all subsidiary and secondary bodies. In The Methodist Church, for example, authority resides with the General Conference. From it emanate certain prescribed authority and policy—to the Jurisdictional and Annual Conferences, to the local Quarterly Conferences. The local official board then is the executive committee of the Quarterly Conference and is amenable to it.

All of this emphasizes the obvious fact that the local pastor is not nearly so directly charged with the detailed management of local affairs as many suppose. Even the more "congregational" types of church organization retain these prerogatives within lay jurisdiction, actually; although there is a persistent temptation for the pastor to exercise larger influence in temporal affairs, since he possesses larger powers in the other phases of church life.

Certainly in our "connectional" type of church organization, the pastor is not automatically in the forefront of all matters both spiritual and temporal, at least not in the sense often understood to apply. The Methodist pastor, for instance, is the "creature" of the Quarterly Confer-

ence, and therefore he is really subservient to it. The pastor is *a* leader but not *the* leader within his congregation, in terms of general authority.

The other extreme is sometimes present in individual thinking: that the pastor must not taint himself with temporal affairs and is not expected to do so. It is no reflection upon the judgment or business ability of laymen to comment that this fortunately is not now recognized as the most desirable attitude toward pastoral responsibility. None more than the pastor in nearly all church groups is acquainted with the ins and outs of property maintenance, insurance, caretaker matters, finance possibilities, building needs, and so forth. His experience and understanding in these matters is an important and valuable asset of the local church.

There is a middle course, and in following it the pastor and church leaders clear the way through areas where lie most problems of authority and policy.

We believe that the pastor's *advisory* function and responsibility is the essence of that middle course. He is an advisor rather than a "straw boss." He sits down with the board chairman and helps him plan the agenda and strategy for meetings; he usually steers himself clear of the chairmanship. He meets with a group planning the every-member canvass and shares his understanding of the intricate problems of human nature and business procedure involved; he avoids being in the forefront of the operating plan. He confers with personnel in key posts when a community problem or issue calls for the church's voice to be raised; he shuns the usually dubious honor of being simply a courageous soul who speaks in the anxious hope that his people will follow.

The pastor should think of his position as one vested with vast discretionary powers but little arbitrary authority. He is well versed in many phases of the church organization in the largest possible meaning of that term; but he actually is an expert in few if any areas of the church. Somebody in his church probably knows much more about a given area of experience than he. So he is not the court of final appeal nor the judge and jury of a matter involving the foundations upon which he and his co-workers are to build, but he may sit as the arbiter or mediating agent between fundamental authority and his leaders.

From intangible and inanimate authority to the church's plan and program in action is a long stride. The establishment and maintenance of policies is the vital element in that process, for they standardize modes of operation and activity along the lines set by the type of authority involved in the organization.

Careful policy determination and implementation help to keep most problems away from the personal level by meeting them at the policy level. The outlining of policies is just as vital to a church's well-being as is the careful selection of personnel.

The concept we have developed here is the very essence of the Protestant spirit. We have suggested the proper relationship of the pastor to his denomination and to his local church, believing that he is the chief executive but not the dictator over local affairs. It is incongruous with the Protestant principle for any person to interfere with or circumvent the majority judgment, and the application of policies to church operation eliminates most of the necessity for rule-of-thumb and spontaneous decisions which dilute that principle. A pastor usually may avoid the necessity for exercising his will by guiding people and plans by indirection and suggestion, and by realizing that he is not the sole determiner of church destiny.

The Pastor as Executive

In the days of colonial life a circuit rider went from schoolhouse to private home to meeting places under the trees as he rode from settlement to settlement. There were very few "budgets," for today's budgetary items simply did not exist generally. The administrative function was scarcely in evidence and scant executive need or opportunity appeared.

Church groups were established as communities grew, but the trend toward today's highly organized society developed slowly and pastors were almost entirely devoted to preaching and direct personal evangelism. The addition of the executive task to today's pastoral functions is accepted by most observers, but often it is difficult for a pastor and his laymen to understand what this development means and how it can be geared into the church's objectives of the spirit.

First among the considerations at this point is the pastor's executive responsibility. One outstanding exponent of careful church administrative practices has written: "Every item in the program of the church is the responsibility of the minister until he can assign it to others." [1] That is, leadership prerogatives are primarily concentrated in his office. Of course danger lurks when the pastor seeks to fulfil his duty by leading out as the church program moves ahead, but most churches expect—and all need—aggressive direction. Most of the hazards accompanying his labors are strategic and not tactical—that is, they are the result of faulty judgment rather than simply because he is leading.

Second, the pastor-executive delegates responsibility to others. In no phase of his work is there so large a benefit to pastor and people as when many persons are engaged in co-operative endeavors within the church. In general, that pastor is most effectively serving when he delegates portions of the total church program to others and supervises them while they carry on. A church organization is not a "one-ring" affair. It is a combination of many human forces. Indeed, the pastor usually does well to do as the athletic coach who directs the game from the sidelines and lets others carry the ball while following signals and executing plays he has helped them devise. Having organized his people, the wise pastor lends his encouragement and direction, but lets them learn also by doing.

Third, creative and objective planning is an executive function of immeasurable worth in a church. Here is the place for the aggressive leader to put to work all his pent-up desires and gnawing frustrations! Vexations and predilections within the church lose their potency in the face of creative activity. Personalities and problems succumb to objective general-

[1] Robert Cashman, *The Business Administration of the Church* (Willett, Clark and Co., 1937), p. 2.

ship. People must be organized for and implemented into the church's goals and objectives, and this significant duty rests mostly upon the pastor's shoulders. If he falters, groups will work at cross purposes to each other, or general lack of enthusiasm may result. Indeed, many problems may be avoided or minimized if the pastor really exercises his faculties for analyzing the organization and its program from various perspectives, envisioning potential areas of service, planning ahead, ever keeping ahead of today's demands. This creative and objective pursuit *must* be given the time it deserves. Chiefly, it is the pastor's duty.

Fourth, attention to detail is also a pastoral problem. One churchman, S. S. Hough, in analyzing the pastor's work, said: "God wants people who see things, who see through things, who see things through." Follow-up of masses of detail is the climactic step in the process from plan to program. Details are the stuff which makes up the organization the pastor heads, yet he must not be a slave to them. A ten-dollar-a-day workman will usually avoid the twenty-five-cents-per-hour chores, as a working principle, not because he is "above" doing such chores but because he is too valuable to his organization to do them habitually. "Be not triflingly employed" is a sound business axiom! The solution to the ever-pressing details which haunt the pastor involves no magical formula: write them down, systematize them, all which can be handled by others should be parceled out, adopt standard office procedures, look upon details as the "bricks" which together form "steps" to something higher.

The proper relation of these four basic phases of the pastor's executive task is the key to his effectiveness. All his labors—preaching, visitation, Christian education, administration—are energized and "driven home" only as these essentials are incorporated into his ministry.

The concluding section of this study will appear in the next issue of THE PASTOR, in which problems of human relations, church finances, and the pastor's workshop will be discussed. A suggestive bibliography will be appended to the discussion.

homiletics

Preaching Faults Can Be Overcome

By ROBERT L. SCHOCK

Some practical suggestions for overcoming the nine basic faults in preaching —to which many preachers through the years fall heir—are herein given by Chaplain (Lt. Col.) Schock, public speaking instructor at the Army and Air Force Chaplain School, Carlisle Barracks, Pa. This is the second in a series of four articles on "The Pastor and His Preaching Ministry."

LAST month, I brought to your attention nine basic faults that, through the years, pastors often fall into in their preaching. Most readers will say, "That's right about Reverend Whistlepoof over at Jericho, but not me!" I confess, you may be right, but before you protest too much, I challenge you to make a recording of one of your sermons. After I have heard the recording I'll take back what I said—maybe!

In this article I will discuss these nine basic faults in greater detail and try to offer some help in overcoming them. To recall the basic faults mentioned, they are as follows:

1. Speaking in a monotone
2. Failure to change pitch and use individual word inflection
3. Pausing for no reason at all
4. Speaking in phrase patterns
5. Improper breathing
6. Failure to use "change of pace"
7. Failure to use change of voice quality
8. Dropping words at the end of sentences, clauses, and phrases
9. Failure to read scripture well

I assume that all of you are good students of human conduct. You know how to analyze an audience, and you know the reactions that underlie human behavior. When you prepare your sermons and deliver them, therefore, you always have in mind the motivating factors that will move the audience to the "action" you desire of them. In other words, you always keep this thought uppermost, "How does this sound to the congregation and how will it affect them?"

MONOTONE

Speaking in a monotone can be caused by a number of things. The first probably is that we never listen to ourselves as we speak. In other words, we are careless and in too big a rush. A second cause is our failure to respond emotionally to the things we are talking about. If we do not respond, then our voices do not respond and, as a result, they sound flat. For any voice change to sound true to the congregation, the change must come not from any "button" we might push, but from the changes that Mother Nature automatically makes in our throat muscles, and the mucous membranes of our larynx and nasal passages, when we honestly respond to any emotion.

The first requisite, therefore, to delivery is the ability to respond to the very thing you are reading or saying. By all means do not be afraid to respond. Many ministers are afraid to respond, and hold themselves back for fear they will be accused of being "dramatic." If it makes you "dramatic" in the manner of which you are thinking, I will be the first to agree. But no speaker was ever accused of being dramatic when he was responding to the true emotion of what he was reading or saying, because it sounded true and real to the listener—and that is the very reason we are preaching.

This ability to respond must come from a deep desire within the minister to do so and requires practice and resolution. It demands also development of the ability to live more intensively, to see more clearly, to feel more deeply, and to respond more freely. It also requires that you spend considerable time in your study reading aloud to yourself and responding effectively.

Another reason for monotony of tone is that we allow ourselves to respond in the wrong way. This brings us into the wrong use of pitch. Mother Nature is wonderful! She prepares us for emergencies by giving us a shot of adrenaline. Originally, this was done so that we could move fast and get out of the road of a saber-toothed tiger. Every time you preach a sermon your bodies respond for an emergency (but there is no saber-toothed tiger on which to work off the extra energy). When you get a shot of adrenaline you are tense and excited, your throats get dry, you are nervous, and your hands shake. That is good. You are all set for battle.

But because you are tense and nervous, you start out in high gear, speaking fast and on a pitch level far above that of your natural pitch level. After that you have no alternative but to speak in a high monotone. You are already speaking on such a high pitch level that you cannot go any higher, so you have robbed yourself of the ability to use a rise in pitch to vary monotony or to give emphasis. You can only come down. But you don't dare to come down because you have started with such an intensity that if you come down, the congregation might think you have run down and lost interest. You cannot slow down for the same reason. From the point of view of the audience, they will respond at first, but after five minutes of such high speed, high pitch, and high intensity (with monotony of tone level), they begin to tire; after ten minutes they begin to lose interest and arouse only when you shout louder than usual; after fifteen minutes the ear is too tired and gives up; after twenty minutes, the mind gives up too.

Naturally, they will compliment you on a fine sermon. Haven't they seen you keep up for half an hour a death-defying pace that would impress any devotee of the race track? Why, they have even held their breath for half an hour to see if you would crack up. The impression of such intensity is stupendous and they will talk about it for weeks, but don't ever ask them *what you preached about.* They won't know, because they did not *hear* what you said. They only *saw* what you said.

This demonstration of endurance and high speed has so impressed some people that it has brought them to the throne of God, but it was not through their understanding of the word of God as delivered. Jesus refused the "demonstration" methods of winning people when he refused to cast himself down from the temple. It is not too effective, anyway, on the great mass of people. It makes a good first impression but it does not wear well unless you can repeat with a greater demonstration the following Sunday and the Sunday after that, and so on. That you cannot do.

Let us go back to the beginning of this illustration and understand ourselves. We face an emergency and we receive a shot of adrenaline. Good! Now, let us use the adrenaline, instead of having the adrenaline use us. The best way is to pray before entering the pulpit. Just put yourself in God's hands and you will be relaxed and ready to start right. Then take a few deep breaths of air. Oxygen will burn up the overcharge of energy. If you have to, exercise briskly for a minute. In other words, burn up the excess and then go to work with a full tank.

Now you are in the pulpit. Take a firm grip on yourself, relax all over again. Look the audience over and size it up. Pick out your friends. Find a sinner you know "needs the works." Take a good deep breath, but not obviously. Let most of it out. Now start talking to that sinner. Brother, he needs it! (There are always sinners present. Paul said . . . *all have sinned,* . . . and, you know, some just keep right on sinning.) Speak on your natural pitch level. Now when you want to, you can go up, or you can go down. You are also speaking at a normal speed so that when the time comes you can speed up and show them you mean it, or slow down and show them you are dead serious and sincere. But listen to yourself and make certain you are using changes in pitch level. Start a sentence low and go up on it, or vice versa. You will soon find out (if you listen to yourself and watch the audience) which ways are the best for the emphasis you want. But do not give a whole sentence on exactly the same pitch level.

Several times I have spoken about "listening to yourself as you speak." It can be done. It is no great psychological trick to park your "other self," your "alter ego," in the third row front and center and preach to yourself. He will tell you what you are doing, and often go to sleep if you do not watch him. Perhaps you cannot do that trick. If so, just listen to yourself as you talk. You will be surprised at how well you can hear and what you will hear.

To completely eliminate monotony you must respond, your normal pitch level must be the basic pitch level of your speaking voice, and you must use upper and lower pitch levels with proper individual word inflection.

Failure to Change Pitch

This is so closely related to monotony that it is a subdivision of it. Failure to use it is a basic cause of monotony, as I have already mentioned. Like all basic delivery tools these changes must be true to the person or thing talked about.

Pitch level must be true to the characterization you are giving or to the content of the message. When we are excited we speak in a higher tone. When we are bored we speak in a loose, low tone. In a sober mood we lower our pitch. Serious ideas, tragic drama, reflective poetry are best expressed in the middle or lower tones. Gay thoughts, light lyrics, are higher. Phlegmatic people speak low and without emotion. Nervous people speak on high levels. Old people usually speak on a high level with thin, quavering voices. Thus when we speak in these various moods, or characterize these types of people, or quote them, we should use the proper pitch level to make them real. This demands response on your part and great understanding. In contrast with the

primary pitch adjusted to character and mood, there are two basic pitch changes used in speech. They are "glides" and "steps." A glide (or inflection) is like the change in pitch of a word while you are saying it, like the colloquial, "Oh, yeah?" The step would be used in, "He did?"

Individual word inflection is one of the best ways to portray a given emotional response. It is not a change of interval but a bend in the voice, either higher or lower, during the emission of a vowel. It varies in direction and length.

A falling inflection indicates finality and the completion of thought. A rising inflection indicates the continuance of thought, surprise, or a questioning attitude. The rising-falling inflection may indicate sarcasm, indirection, or a playful disregard for the thought content. A falling-rising inflection suggests an emotional reaction to the thought. An abrupt inflection indicates degree of emotion. We must be careful to avoid monotony of inflection.

Pausing

There are only two reasons for pausing: to breathe or to give emphasis. It is the primary method of creating suspense within the phrase. Deliberately pausing before a word awakens curiosity in the hearer, who wonders what is to come. Pauses are very effective when used correctly.

Of the hundreds of pastors who have passed through my classes, very few have used the pause properly. Most of them have developed the habit of pausing anywhere, any time. This so breaks up a sentence that the audience is hard put to follow it.

Now the pause does permit a preparation for tone production. A pause (as someone has written) is a "cessation of vocal activity, but not in the absence of intellectual and emotional direction." Unless the speaker through changes in pitch, volume, tone, and tempo, and especially by intelligent and meaningful pauses, marks off punctuation and expresses the relationships between groups of words, the hearer may be completely baffled. We must pause to breathe and to end a sentence, but do not forget that any other pause must have a reason. The only cure for reasonless pausing is to read and practice your sermons aloud in your study.

The practice of excessive pausing in reading the Scriptures is very prevalent among pastors. As I have already mentioned, a comma is not always a pause. It can be a change in pitch, a change in tempo, a change in voice quality. The entire sentence must hang together in the ear and mind of the listener. It will not do so with excessive pauses.

Speaking in Phrase Patterns

This type of fault is very common among all public speakers and is the hardest to make clear to the person concerned. It is easy to fall into some form of this habit. There are also many different types of these phrase patterns. One type of pattern is created by pausing consistently after nearly the same number of words, usually not over six. Then you have a steady beat of a pause coming at the same interval all through the sermon that seriously breaks up the thought and beats on the subconscious mind like a metronome. It is caused by carelessness in interpreting the sentence; also by the fact that sometimes the speaker cannot say more words without breathing. Another cause is writing or thinking in sentences and phrases all of exactly the same length, and pausing after the delivery of each.

The most insidious phrase patterns are those that are made up of "pitch patterns," "inflection patterns," "rhythmic patterns," and "musical patterns." The greater majority of speakers fall into one or more of these patterns throughout the years. Each of these patterns is in conjunction with the "pause pattern." In other words, the speaker not only has a "pause pattern" but each of his phrases also has the same "pitch pattern," "inflection pattern," "rhythmic pattern," or "musical pattern."

These patterns have a definite place only in the operating room, in which they would far outshine ether as an anesthetic. They not only put a person to sleep, but dull his senses as well. It may be that the medical profession could profit greatly by using some public speakers in the operating room.

To make matters worse, sometimes the speaker does not have a pattern like that just described, but instead he speaks in almost a pure iambic meter. That is, he has a beat on every other word. I assure you that five minutes of iambic rhythm is a sure cure for insomnia.

The cure for patterns, as one can easily see, is in careful, intelligent interpretation of each sentence, with proper breathing and studious attention to writing and thinking. But above all else, it is the habit of listening to yourself and becoming conscious once again of what you are doing with your voice.

Improper Breathing

Two and one half years ago when I started teaching pulpit techniques to experienced clergymen, I did not think that breathing would be important, but time proved me wrong! I have already indicated that improper breathing is one cause of the monotone voice, the lack of the use of pitch, and pausing. It is also a cause for the dropping voice, and the "and ah" habit.

Improper breathing is the cause of excessive nervousness. We need that extra oxygen to burn up the excess adrenaline with which Mother Nature has supplied us to preach our sermons. When that adrenaline remains in excess, we have no alternative but to be nervous and shaky. One of my students told me that he shook and felt faint before every sermon, and even when he called on his commanding officer. He was completely cured by deep and full breathing beforehand and remembering to breathe fully while speaking. If you do not breathe fully while you speak, what air you do have is used for speaking and none is left over for your body. No wonder you feel weak. You are overcharged with adrenaline and starving your body for oxygen.

Proper breathing comes from both the chest and diaphragm. Either one will do, but the use of both is a great improvement. The best indication as to whether or not you are breathing right is whether or not your pants feel as if they are going to slide down. If your pants feel as if they are going to slide, you are breathing properly. If they do not, then you

had best look to your breathing—or else you have a good pair of suspenders.

Always take in a little air at every opportunity when you are speaking. Then you are always full and when you want to let loose, it's all there ready to use. But never operate your vocal apparatus on half-inflated lungs. If so, you will always run out of air before the end of the sentence, resulting in an unnecessary pause and a spoiled sentence.

Change of Pace

Here is the least used and still perhaps the most important tool in the pastor's vocal tool kit. I cannot understand why it is not used more, because it is so easy to use. As I mentioned in the first article, it is a complete substitute for pitch and inflection for those who are tone deaf.

The average rate at which you speak is not important as long as it is not too slow or too fast. If it is too slow and deliberate, it is annoying. If it is too fast, the ear of the listener tires quickly over a period of time. On the whole, most speakers go too fast to be fully understood by their hearers. They fail to realize what research in radio work has proved: That the comprehension, and retention of heard ideas lags behind the comprehension of read ideas because the ear does not take in groups of words as rapidly as does the eye. The audience must be given time to assimilate each group of words before the speaker goes on to the next.

That is why I put so much emphasis upon pitch changes, inflection, change of pace, and tone color; because they enable you to hang each sentence together without excessive pausing so that the ear does not tire and the listener can comprehend. By using these elements one can speak faster (up to a certain point), but to the listener the speed will not be apparent. Speak too fast, however, and you cannot use these tools. You will not have time. A good average speed is around 110 to 135 words per minute. The important thing to bear in mind is that the way you say it is more important than the way it is written or the speed at which it is given.

Everyone speaks at a characteristic rate. Different types of people speak at different speeds. Thus, if you are quoting the words of an old man that calls for a high pitch, but you cannot change your pitch, all you have to do is change to a rapid pace and give it a sense of breathlessness. The people will get the idea immediately and it will ring true. If you are quoting a slow-moving, fat man, change to a slow pace, and the illusion will be perfect. In other words, adjust your pace to fit the character.

In like manner, adjust your pace to fit the mood. If you can, adjust your pitch and your pace to fit the characterization and/or the mood.

We can now complete the statement I used under "pitch changes." Rate increases or decreases according to the emotional state of the speaker. Under excitement we tend to speak more rapidly and in a high pitch. In a sober mood we slow down our pace and lower our pitch. Serious ideas, tragic drama, reflective poetry are best expressed in the middle or lower tones with a slow pace. Gay thoughts, light lyrics are higher and faster. The real pay-off though, and that is what we are interested in, is variation in rate at all times. It breaks up monotony like fireworks on the Fourth of July. The unpardonable sin is monotony. Bear in mind that pace variation is primarily emotional, and if there is no variation the speaker is responding to no emotion whatsoever. Emotional content and thought can only be put over by the right pitch for the right emotion, and the right pace for the right emotion, and the right voice quality for the right emotion.

Changes of Voice Quality

Here is where most speakers fail miserably, but it really is not hard to use changes of voice quality. The fundamental emotions of love, anger, fear, and sorrow are within the expressible range of nearly everyone. All you really have to do is practice a little bit and let yourself respond to that emotion. It will be in your voice. We can without too much effort make our voices warm, cold, hesitant, certain, doubtful, sure. But how many hundreds of sermons have you heard delivered without ever a change in voice quality or, to use a term I like better, a change in "tone color"?

The beauty of it is that when you so respond and these different qualities are in your voice, you will never be accused of being "dramatic." The people will only say, "That's true, that's real," and go away understanding and happy.

Quality also has to do with the basic quality of your voice. If the basic quality of your voice is poor, thin, nasal, gutteral, etc., a good voice teacher can often improve it greatly. But even if it is poor, you can still put the qualities of love, sorrow, etc., into it.

The Dropping Voice

The dropping voice is a common development over the years and the hardest to cure. Most of us fall heir to it at one time or another. I do not need to describe it. We all know what it is. Our greatest salvation is that in the pulpit it has to be pretty bad before it becomes objectionable. You see, our audiences follow our thoughts and actually read our lips when we drop a word or two. That is why we never notice the habit until it is too late. No one brings it to our attention until it is almost beyond cure. Even when this habit is hardly noticeable in the pulpit, it will leave complete blanks in the air if you speak over the radio. The radio audience there cannot read your lips. Many a pastor never knew he had the habit until he heard a recording of himself.

It is caused by carelessness first, carelessness in speaking and interpretation. Improper breathing also has a lot to do with it. Partially it is caused by your desire to give the sense of finality to the end of a sentence by a falling inflection, but you fall too far. Actually the sustained voice is just as final.

Because it comes to our attention too late, there is almost no cure. Some have said "fasting and prayer" will help. I cannot verify this. The best thing I know is Halford E. Luccock's suggestion of printing in large black letters on a good-sized card, and fastening it to the pulpit where you can see it, the words, "For heaven's sake, keep your voice up!"

Now I sincerely pray after all that I have said, that you will be interested enough to follow me in the next article on how to read scripture.

Clinical Material

In this call upon a woman who had attempted suicide, the pastor starts well, but his preconceived ideas of her future relationship with her husband put him into the role of advice giver instead of sympathetic listener. The editor's comments are italicized.

SUICIDE ATTEMPT

THE DOCTOR referred Mrs. Tyson Baker to me because he thought her problem was a spiritual one. She is not one of my parishioners, but I have known her in the community, and her youngster attends my church's Sunday school. Mrs. Baker's husband left her six months ago, then unexpectedly came home recently, heavily intoxicated. A family quarrel ensued; she broke down after he maliciously cursed her and threatened not to come back. Previously she felt he would come back someday, but this evening he definitely told her that he would never return again.

After he had gone she took a half-and-half solution of water and iodine which made her very sick. The doctor was called to pump out her stomach.

Next morning he called me and related these facts, suggesting that I try to see what I could do to help her. Physically, he had done all he could and now he thought she needed a minister.

I went to her house after I had spent some time in honest prayer and anxiety. I purposely chose the afternoon when I felt relatively sure no one else would be present. I was met at the door by Mrs. Baker's ten-year-old daughter who hesitated to let me in, because her mother "was sick," she said. After she asked her mother, I was taken into the bedroom where Mrs. Baker was resting in bed. The youngster got me a chair and left the room.

I walked over to the bedside, set the chair in a good position, then (still standing) extended my hand to take Mrs. Baker's.

"I understand you have been having a bit of difficulty," I said. "Would you mind telling me about it?"

I usually do not do this but I felt she might feel a bit easier if I got right to the problem. (*The pastor recognizes that this was aggressive. The situation does not justify such aggression.*)

"I am so glad you came, I feel so ashamed that I lost control of myself as I have. (pause) Please be seated."

"Thank you." I sat down, then continued, "You mustn't be too hard on yourself; things have a way of piling up and looking almost insurmountable." (*This is an effort to encourage her. It is close to premature reassurance.*)

"I just couldn't stand it any longer," she said. "I surely did a cowardly thing, didn't I? You see my husband and I have been separated for many years off and on," she continued, "and night before last he came in unexpectedly. He was so drunk and I was afraid. He accused me of all kinds of things, he insinuated that I thought I was too good to associate with him. (pause) Really, I don't feel that I am, but . . . well, I just don't understand when we have such a nice family why he can't leave liquor alone. We had a terrible fight, and I guess I just thought this was a good way out. Now I know I was mistaken." I nodded; she continued. "I have tried to raise my family in the best way I know how, and I have had to support them all the time he has been gone. Somehow after our trouble I . . . well . . . I . . . just seemed to lose my grip."

(*This is a long statement and one in which Mrs. Baker tells the pastor a great deal. He shows excellent self-control in permitting her to talk, waiting out the pauses with fine pastoral discipline.*)

I said, "I know you've tried and I feel you are to be complimented on the fact that, with these things facing you down through the years, you have done so very well. I like your girls very much. You know I had Janie in Sunday school and she is a good girl, well mannered, and studious. Too, I have seen your grandchild and I know your other girl is very happy." (*This was a serious mistake. He deliberately shifts the subject away from the patient.*)

"I surely hope they are good. I have tried to teach them how to be." (*Her response is tired. She seems to take little pride in her achievement.*)

"I feel you can be justly proud of them both." (I had begun to feel that perhaps I could get her to use her girls to help her gain new confidence in how well she could do these things.) "Perhaps you will have to build your life more about your girls and their interests in the days ahead until some things work out better for you." (*I disagree with his intention. She should have been permitted to talk more about her husband and her experience with him. This is close to advice giving.*)

"I have wondered about this," she said. "I feel that I have done them an injustice worrying them in this way."

"I believe they understand how hard these things have been for you, and they know how hard you have tried. Would it help for me to see your husband?"

"Honestly I don't think so. He doesn't seem to care. I think he feels we are a burden to him. (pause) You see all these years he has let me work and manage the family. I have done most everything. I had to keep things going, but . . . I am so tired." (*She talks more about her husband and should have been encouraged to tell even more.*)

"I am sure you must be. I am so sorry you have had this experience. If you are quite sure it won't do any

good for me to see your husband, I won't for the time being. . . . Would it not be well for you to try to let yourself become a bit more interested in your girls for the time being, and try to let your mind be freed from much of your anxiety to see what time will bring? Time often has a way of taking care of some things which at present look almost impossible. I feel you need to release much that you have had locked up inside you that keeps you upset, by leaving it with God for the present. Will you try to do this?" (*This is strongly directive and definitely premature for her needs.*)

"I have tried, but I guess I just haven't tried quite hard enough. I have prayed that we might be a family again like other families, but I guess this can't be." (*In spite of the pastor's efforts to the contrary she tells him more.*)

"You may be right, at least for the present anyway. Let me give you a portion of scripture I feel might be of help to you, will you? . . . I feel certain if you think about it, pray with it in your mind, and turn to it when things seem the darkest, you will know some release." (*He drives through with his prescription.*)

"I would be glad to take it and try to use it," she said. "I hope it will help. I surely need help."

"I know you do and I think this *will* help. I think if you will use it morning, noon, and night, and any other times you sense you need it, it may help you to feel that you are not facing this experience alone. . . . Too, I want you to remember that I will keep you constantly in my prayers. I know you are a fine woman and yours has been a fine spirit." (*How much does one care about being told she is a "fine woman" when she is as depressed as this woman is? We do not know, but I would feel this reassurance is questionable.*)

"Thank you for those kind words. I feel I certainly could have done much better than I have."

"I am confident that God knows our heartaches. He knows how hard we try to do right and he surely understands that people can lose their grip. Because of his deep interest, we may feel certain that he will help us in our attempts to regain our confidence and poise. He stands ready to send us strength needed. For this we'll pray." (*Too much and too easy reassurance.*)

"I am so sorry that I have caused you to have me to worry about. I have been such a bother."

"You mustn't think about this. Life has a way of getting hard at times and it is rather natural to feel we just can't go another step at times. It is so easy to feel we are alone when things begin to pile up."

I handed her a slip of paper with the verse *Thou wilt keep him in perfect peace whose mind is stayed on thee.* I hoped that this would help.

"Would you like us to have a word of prayer before I leave?"

"Would you mind? I feel a deep need!"

I prayed rather simply that God send his spirit unto this woman to help her release her anxieties concerning this experience, that he help her gain her health, that he draw the mother and her daughters closer together. I prayed that she might remember that as people loved her so did God, and that through her friends and her God she might gain a new confidence, and have patience to await God's healing power. I again took her hand in mine, asked blessings upon her, and left.

Pastor's Summary: This was a very hard experience for me because I knew her husband was no good. I tried to have her think more about her fine daughters and less about her husband whom I knew would not ever be much to her.

Too, I was anxious lest I leave her with an increased sense of guilt. Actually, she had a deep feeling of loneliness and wanted attention and some expression of love more than she wanted to die.

Nor did I want her to think that there was a barrier set up because she had tried to take her life. I wanted her to know she had friends who were proud of her and her pluckiness, that she did not live unnoticed.

It was my hope that she would sense that she did not have to face life alone even though she was not to have her husband, as she wanted. In this I may have been wrong, but it was my idea that if she could gain confidence in the things she did have left she might again get on her feet and keep on them.

Editor's Summary: This was a helpful call. Mrs. Baker responded to the pastor's interest and succeeded in talking to him; at least she told him the bare facts of the situation. His greatest help came through his attitude of *neither do I condemn thee.* I would praise him for what he did, but he could have done much more! She needs to tell him so much more about her disappointments and her own failure in this marriage relationship. The art of creative listening is not easily come by.

Pastors' Schools

April 18-22, *Oklahoma.* Meeting place, Oklahoma City University, Oklahoma City. Dean, Earl Dorff, 3102 E. 5th St., Tulsa, Okla.

April 18-22, *Kansas.* Meeting place, Trinity Methodist Church, Hutchinson, Kan. Dean, O. E. Allison, First Methodist Church, Lawrence, Kan.

April 25-28, *Michigan.* Meeting place, First Methodist Church, Lansing, Mich. Dean, Dwight Large, First Methodist Church, Kalamazoo, Mich.

(These schools conducted under direction of The Commission on Ministerial Training of The Methodist Church)

Why the Church Hospital?

Since the business of the church hospital is to care for souls as well as bodies, an adequately trained chaplaincy is an important part of its personnel, maintains the associate professor of Pastoral Care at Duke Divinity School. From an address to the American Protestant Hospital Association.

By RUSSELL L. DICKS

A question which is being asked by an increasingly large number of churchmen is: *Why is the church in the hospital business?* In a day when there is increased secularism on every hand, when social revolutions are taking place all around us, when institutions are shifting to meet new problems or are going out of existence altogether, the churchman wants to know why and what the institution he is supporting is doing.

In 1933 I became a hospital chaplain. My interest in ministering to the sick grew out of an extensive period of illness during which my own faith was shipwrecked, not because I did not have good surgical and medical care, nor because I did not have good nursing and dietary care, nor because my bill was too high. My faith was shot to pieces because of the experience of excessive pain and because I received inadequate spiritual-pastoral care. Who would think that a person studying for the Christian ministry would need pastoral care? Apparently no one did, myself included, for I received practically none and I did not request any. I have often wondered what would have happened if I had.

Upon graduating from the seminary I went to work in a hospital as a chaplain, expecting to stay three months: I stayed four and a half years. I was determined to discover what religion had to say to suffering people, and I wanted to learn how to help sick people; for if religion could help people during illness I did not think it could help people at any time. Illness, I had discovered through bitter experience, was a time when one dealt with the fundamentals of living. In illness, sham and conceit and false fronts and the store-window dressing of Sunday morning with its clean white shirt and its pleasant manner give way to the raw material of living: to pain and discouragement and fever and helplessness and desperation. In the hospital, kindness is not something that is talked about but something performed. There love is carried out in deeds rather than in words, and prayer is a cry in the night.

With this background and with this skepticism I entered the hospital as a chaplain. That was in 1933. Since that time I have served a total of twelve years as a hospital chaplain, serving in two church-related hospitals and in one nonsectarian, private hospital, in addition to which I have lectured to nurses and physicians in church and secular hospitals.

Since 1933 we have made great strides in reclaiming the task of ministry to the sick. We have vitally influenced the trend of theological education and the preparation of young men for the ministry, and we have developed and described the new pastoral care of which ministry to the sick is a part. Now we come to the place where we who have moved back of the scenes of the hospital, and who have worked closely with the medical profession seriously ask the question: *Why is the church in the hospital business?*

The task of a hospital is threefold: to care for the sick, to train personnel for the care of the sick, and to carry on research in the causes and treatment of disease. These would seem to be noble purposes and sufficiently valid reasons for the church to run hospitals. After all, our Lord gave approximately a third of his time and efforts, according to the gospel records, to a healing ministry. We find upon careful examination, however, that the nonchurch hospital, both the tax supported and the privately operated type of institution, is not only carrying on these three functions but doing them better than most church-related hospitals.

The five oldest hospitals in Chicago are church hospitals, but the reasons that brought them into existence have long since passed. Not one of them now gives a major amount of free care, and their general rates are as high as any secular hospital in that city. The type of nursing and dietary care is the same in the nonchurch and the church hospital, and the latter's physical and laboratory equipment is often not as good as the tax-supported hospital. What then does justify the existence of the church-related hospital?

Let us look at the nature of illness. The late Dr. Walter Cannon, Harvard's famed physiologist, was fond of saying that the human body is so constructed as to go on functioning almost indefinitely without becoming sick. The recourses for health within the body are so amazingly wise that Dr. Cannon once wrote a book entitled, *The Wisdom of the Body*. The force that makes for health, which some call nature, but which others call God, is so persistent and so dependable that we need not become sick. Why then do we fall ill? Medical science does not tell us, but the religious clinical observer offers this suggestion: We become ill in a great majority of instances because of the wear and tear of the soul upon the body. We become ill because of the tensions of modern life; because of fear and hostility and resentment and a sense of failure and of isolation.

Perhaps the deepest feeling of loneliness that can overtake the spirit of man is a sense of isolation, of feeling that he is so far removed from his God that He does not know nor care what happens to him. Modern medical research is proving beyond a doubt that in a great number of cases, how many we do not know, there is a psycho-spiritual problem underlying the illness which delays recovery, and sometimes even leads to death. The problem of how we feel about God and how we interpret suffering, regardless of its cause, is so significant that I have been led to say that *illness is basically a spiritual*

problem. If all this is true then the church has a vital stake in the care of the sick and in running hospitals.

The embarrassing fact remains, however, that this is not the reason that the Protestant church operates hospitals. Very few of them have *an effective chaplaincy* program for the spiritual care of their patients, and when departments are established tremendous resistence within the institution is often faced by the chaplain. Year by year, in spite of well-established and well-known training programs, and in spite of the fact that the training of all personnel is emphasized in hospital circles, untrained clergymen are employed to serve as chaplains. This leads us to believe that the administrators and boards of directors of our church hospitals have little serious interest in the spiritual needs of their patients.

It is not enough to say that the local pastors serve the patients. Over 50 per cent of our patients have no local church affiliation, and easily half of those who do are not served effectively by their own pastors for numbers of legitimate reasons. If the patients of our hospitals are to be served spiritually, the hospital and the church must provide for such care through a specialized ministry.

The new chaplaincy program is characterized by a close co-operation with the physician who looks upon the chaplain as an ally and a co-worker who is able to adapt himself and his methods to the patient's needs, just as the doctor adapts his medicine and his surgery to the patient's needs. This calls for careful training and discipline in both understanding of human personality and mastery of the techniques of spiritual therapy.

The new chaplaincy program centers in a desire to help people and not in a desire to change the religious ideas of others. It is patient-centered and not minister-centered, or theology-centered, as has been characteristic of pastoral care of the past.

The business of the church is the *care of souls.* The business of the church-related hospital is primarily the care of bodies; but bodies cannot be cared for without caring for souls. The soul and the body are so identified that the one affects the other. It should not be surprising then, that we expect the hospital, and especially the church hospital, to have as an important part of its personnel one who uniquely represents and personalizes the Christian God. One who through his understanding, knowledge, and skill is able to go to the bedside of persons of many faiths and of little faith, suffering from various diseases and of no disease, persons who are afraid and in pain, who are bitter and resentful, discouraged and lonely, and so handle his personality and his words in relation to the sufferer that new forces for health are released and a new sense of dignity inspired.

We expect this of all who work in the hospital, but the chaplain's full and unique task is to give attention to the spiritual sickness of the patient, not to his physical ailments. The chaplain symbolizes the God beyond us and beneath us, around us and within us, whom we forget because of the pain and fever and confusion; his total task is to accept, in his role as representative of Christ, any person or act, any thought or fear, and turn them from destructive into creative channels. Much of illness represents frustration, uncertainty, and conflict between the sufferer and God. Recovery represents, in the mind of the sufferer, a re-establishing of confidence, faith, a sense of dignity, a feeling of understanding between the patient and God.

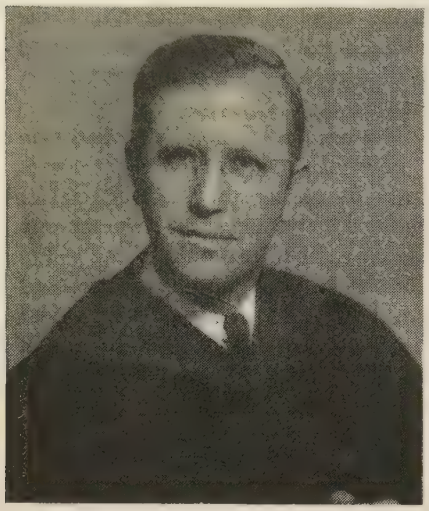
The hospital that fails to carry on a conscientious and adequate program of caring for the *bodies and souls* of its patients and its personnel has no right to carry the name of the church; and the church, laymen, and clergy, should expect and demand that such a ministry be established in all our institutions. We have waited to investigate and describe the field, we have waited for the war to be over, we have waited to establish training programs for prospective chaplains. Now all this has been done, and we expect something besides lip service. Hospital officials who block such a program have no place in a church-related hospital. A church hospital without an effective chaplaincy program is like a body without a heart: a dead and lifeless thing, useless for the purpose for which it was created.

You Can Change Human Nature

LIFE IS FOR LIVING, *by D. E. Cameron. Macmillan Co. 241 pp., $2.75.*

The voice of clinical experience has a different tone than other voices. There is a note of deeper understanding and kindlier patience with the eccentricities of human life. Dr. Cameron is a clinical psychiatrist and teacher who invites us in this book to see life steadily and whole. He finds us needlessly crippled by confusions on how to live, and fears that haunt our anxious steps. Pattern-living by authority of tradition retards inventive-living, as we try to adapt our ways to modern needs. Consequently, frustrated persons become aggressive and turn their energies to destroying one another in suicidal wars and conflicts. To curb these hostilities we induce guilt, but this only makes us dangerous and destructive to ourselves. It leads to black and white moralistic judgments of "good" and "bad," the determination to punish revengefully the offender, rather than to change him into a useful member of society. Our social conventions deliberately foster the aggressions that are destroying us.

Of all man's dangerous myths, none is so paralyzing as "You can't change human nature." Believing this, we label and blame without the courage or skill to change ourselves and our society to happier, healthier, and more effective living. In this our churches, schools, and homes are not above reproach. They have been tradition-bound autocracies repressing natural impulses to grow and stifling needed changes by enshrining old dogmas. Conservatism is the fruit of insecurity whose roots we water with anxiety and authoritarian dependence. Wiser preparation for marriage and parenthood is needed. Work has been fragmented to insignificant tasks; it must be restored to larger interest and creativity. We must learn to live together in democratic teamwork and community-mindedness.—***Paul E. Johnson.***



Keep Laymen's Day for Laymen

By CARL M. DAVIDSON

The educational and inspirational values of Laymen's Sunday (Feb. 27, 1949) can be greatly increased if the pastor will adopt a "hands-off" policy and encourage parishioners in their roles as planners and leaders for that day. The author is pastor of the Methodist Church of Great Falls, Mont.

THE lives of many Methodist churches are enriched and strengthened each year by the educational and inspirational values of Laymen's Sunday. In other churches, we have reason to believe, the occasion is either carefully overlooked or is approached with reluctance and observed with questionable effect. Yet it is certain that this is a day that rightfully belongs on the calendar of The Methodist Church and can be creatively and happily used in almost every charge if carefully planned.

Of course, each church must follow the observance according to its own circumstances. Any church whose leadership lacks imagination to such an extent that it uses the suggestive materials sent out by the Board of Lay Activities too slavishly is almost certain to have an uninspired and uninspiring service. This does not mean the material is without value. On the contrary, the material has always been very valuable—but no material can be used in every detail without the service becoming "wooden" as a consequence.

Somehow there must be a lighting of a spark in the minds and hearts of those leading the services. If suggested outlines can do that, they have served their purpose. It is certain that if "canned" sermons sound stale and warmed over on the lips of ministers, so will "canned" materials sound dull and monotonous from the lips of laymen. The program should be sufficiently varied from year to year, never following exactly the same outline of procedure.

It will not be really "Laymen's Day" if everything is planned by the minister. One real objective of the day is to help develop lay leadership, and often the laymen, so we charge, "let the minister do everything" simply because his attitude indicates that they are incapable of planning a service. Therefore let a committee, probably under the leadership of the charge lay leader, start planning well in advance. It will probably be desirable for the minister to sit in with the committee for its first meeting. A representative of the Woman's Society of Christian Service should probably be a member of the committee. Women are laymen too!

When the committee meets, it is well to discover first of all the people's needs and interests. No matter what particular emphasis the General Board may suggest for that year, the first and major objectives are always to exalt the church and to emphasize the importance of the place of laymen in the church. There may be years in any given parish when the laymen can say some very pertinent things to the congregation which have strictly local significance and which they can say with much more effect than can the minister. Generally the minister can briefly make clear the purpose of Laymen's Day, at the same time presenting the materials sent out by the Board of Lay Activities. From then on the laymen had better take the initiative in making plans. Let them know it is really their service.

Generally speaking, the average church limits its observance to the morning worship service. In some churches even this is not possible because the service is broadcast, or for some other equally valid reason. In that case the evening service might be turned over to the laymen, provided the evening service has not become a merely vestigial reminder of something that used to be. It might even be feasible to plan a special type of weeknight service, such as an all-church banquet or laymen's rally. If the service is held Sunday morning, it is well not to deviate too far from the regular order of worship of the church.

The question as to whether one layman shall do all the speaking or whether two or more shall speak briefly will depend on several factors and the same answer will not apply each year. First, consideration is given to the topic chosen. Can it be handled by more than one speaker effectively or does it call for more individual presentation? Second, are there speakers available who can give equally valuable presentations? Many a "symposium" of two or more speakers is like the movie advertisement: "one pipperoo and one stinkeroo." Occasionally an "outside" spaker may be used, but it is better to use laymen from our own churches.

One of the best Laymen's Sundays we have had was observed a year or so ago. Our lay leader, superintendent of a local state school, presided and led the worship. There were three speakers, each throwing the spotlight on the layman's place in the church and the church's place in building Christians. One speaker was a young mother who told very effectively what the church can mean in

giving guidance to Christian parents. She also told of her own childhood home and the influence its religious atmosphere had had upon her life. The second speaker was a school-district employee, a worker with delinquent children, who described the effect of broken homes and parental neglect upon the lives of children. The third speaker was a young businessman whose father is a Methodist minister. He testified concerning his love for the church as a preacher's son and just how the church appeared to him from that vantage point.

One true blessing from the service came when an elderly parishioner whom everybody knows and loves stood before the congregation and offered a beautifully simple and deeply moving prayer for the church, its ministry, and its membership. The pastor sat on the pulpit platform during the service. All that he did was to receive the offering and pronounce the benediction. He urged that others do these things but the committee overruled him, insisting the congregation felt it more suitable for the minister to be present and take care of these parts of the service. It is a humbling experience to discover that often our laymen think more highly of the importance of the minister's office than he himself does.

One thing is certain: Laymen's Sunday can be and ought to be observed in every Methodist church every year. It offers an unparalleled opportunity to exalt the place of laymen in the church and to give them a real place of leadership.

The Sunday following Laymen's Sunday may give the minister a real opportunity to speak on "The Church," especially clarifying the Protestant conception of the Church as a fellowship of believers. He might choose some such subject as "The Christian Church: A Lay Movement." He can find abundant biblical materials to illustrate his theme and a great deal of material from church history (see also THE PASTOR, Jan., 1948, p. 5). The final result can well be an increased sense of responsibility on the part of *many* laymen.

Evening Youth Meeting: Asset or Liability?

By NORMAN L. TROTT

Does the attendance and popularity of the Sunday evening youth meeting justify its existence? In most cases the answer is "yes," according to findings of the Youth Study Committee of the Baltimore Annual Conference. Its chairman, pastor of St. Paul's Methodist Church, Hagerstown, Md., herein gives eight practical suggestions for the increased use and improvement of the youth fellowship meeting.

IS THE Sunday evening youth meeting an asset or liability? Is it rapidly becoming extinct, or should more emphasis be placed upon it? With what age group is it most popular? Does it function in competition with the Sunday school? These were some of the questions the Youth Study Committee of the Baltimore Conference had in mind when it surveyed the teen-agers of Maryland on matters relating to attendance at Sunday school, worship services, and evening youth meetings.[1]

Many of us have been wondering about the composition of the evening youth fellowship. Here are some of the items uncovered by the Maryland survey. The same pattern, in all probability, prevails elsewhere.

Attendance at the Evening Youth Meeting. Only one out of every five Protestant youths attends the Methodist Youth Fellowship evening meetings on a regular basis. Among those who attend the evening meeting regularly, 88 per cent are also in attendance at the morning Sunday-school hour. Only 12 per cent of the evening-fellowship attenders are recruited from among youth who no longer attend Sunday school. The bulk of support and leadership comes from among the regular attendants at Sunday school. Generally, there is little in the way of conflicting loyalties between the two meetings.

Making the reverse approach to the situation, we found that about one-third of those who attend Sunday school regularly, also regularly attend the evening meeting. Another third attends occasionally (which usually means they have been there but do not come often) and the final third does not attend at all.

The Evening Meeting and Church Attendance. The Sunday evening group is most certainly an asset to the church. The survey found that 72 per cent of the youth who attend the evening meetings regularly are also in regular attendance on at least one of the worship services of the church.

Age and Sex Percentages of Those Attending. In the division of sexes, 40 per cent of the attenders are boys and 60 per cent girls. There are certainly many churches in which attendance does not conform to this norm, but the average is pretty representative of population figures, the figures for Maryland showing 46 percent of the population boys and 54 per cent girls.

Our survey encompassed only the ages between 12 and 17 inclusive, and our report is limited to this intermediate-senior age span. Among those in this age bracket who attend the evening meeting, two out of every five are intermediates (12-13-14 years of age), leaving the other three-fifths in the senior-age bracket. It is of importance to give attention to this large bloc of intermediates, since our evening meetings have been largely planned for the senior-high-school and college-age youth. The church as a whole has not placed particular stress on the evening meeting for intermediates. Indeed, intermediates

[1] *See* previous articles in THE PASTOR or read the complete story of the survey in *Teen-Agers Tell*, available through The Methodist Publishing House.

seem to be half-neglected stepchildren of the whole church program. With such large percentages of intermediates in attendance, we should give more consideration to them in our planning and program building. Churches can greatly increase the efficiency of their evening youth programs by providing two groups, one for intermediates and one for seniors —and in larger churches still other groups for those beyond this age.

Geography and Attendance. The best attendance at the evening meeting is found among farm youth. Those who live in open country and small towns rank next in percentage of youth in attendance. The city groups rank third and those who live in towns with a population of above 2,500 rank last.

It is interesting to note that 48 per cent of all who attend ride to the meeting, while 51 per cent walk. One per cent of those who attend complain that it is too far to walk and that they have no way to ride, but they get there just the same. Among those who do not attend, however, we can be sure that many fail to come for lack of transportation.

Increased Use and Improvement of the Evening Youth Meeting. I certainly have no intention of setting myself up as an expert in the field, but here are some observations that I would make on the double basis of the survey discoveries and my own personal experience as a pastor. Anyone who wishes may disagree with them, but they seem valid to me.

(1) Since only one Protestant youth out of every five attends the evening meeting regularly, this period should be more fully used as an opportunity to reach youth for Christ and give them training for leadership in the Christian Church. The evidence indicates that evening youth groups tremendously improve young persons in their relationship to Christ and the church. Among the Methodist youth in the survey who attend the Sunday evening meeting regularly, 85 per cent are members of the church, 72 per cent are in regular attendance at church services, 78 per cent in rating their ministers thought they were "tops," and another 20 per cent rated them "fair." It must be recognized, however, that this high correlation between attendance at the evening meeting and the life of the church is due in considerable measure to the fact that young people most devoted to Christ and the church gravitate to the evening meeting. This is all the more reason why we should have the evening meeting, so that this place of training and expression may be available.

(2) Set up a separate intermediate evening fellowship if you do not have one. Intermediates have their own interests and should have their own program. Besides, it gets them out of the way of the seniors. If you do not have a M.Y.F., start with your intermediates and raise yourself a crop of active young people.

(3) Adult guidance is needed as the spark plug for a successful youth fellowship. Very few can run on their own momentum. Young persons of either junior- or senior-high-school age are not mature enough to run the whole show themselves. It is usually difficult to find competent counselors, but they are vital to adequate programs.

(4) The minister should take an interest in the youth fellowship groups of his church. This may not need to be said, for most pastors work very hard at keeping up with their young people. But it is good for us to remember that work with youth does bring rewards; a youth fellowship can prove to be a great asset.

(5) It is important that your youth groups have some place for recreation and some recreational equipment. This can be on a limited scale. Ping pong, quoits, shuffleboard, badminton, and such games all can be used in a small area and at small expense. Checkers, chess, dominoes, jigsaw puzzles, etc., also hold the interest. There are many types of games that can be played without the risk of damage to interiors, something the founding fathers always dread when they talk about recreation for youth. Also of great value are events that take in the whole group, and take them out of the church for recreation, such as skating parties, group hikes, and bowling. Recreation should be on a larger basis than a few youth-fellowship parties with parlor games. Set aside a fun night for youth each week, or use recreation as part of the Sunday evening program.

(6) Keep encouraging a tie-in between the morning Sunday-school program and the evening youth fellowship meeting. I do not mean that you should use the evening meeting as a second teaching hour. Rather use it as an opposite and a counterbalance. The Sunday school is basically a teaching program while the evening youth meeting lends itself to youth participation and initiative. One ought to complement the other.

(7) We need more materials and guidance (and indeed, specific plans) from our General Board of Education. I may be wrong, but from my experience, youth lack specific help and guidance—and their counselors do too. In the course of four pastorates the young people of my churches have always wanted for adequate patterns of M.Y.F. organization and function, and usable materials as program resources. Much of our program material is not realistic in meeting average needs. The complaints that come to me as a pastor are on two counts: Much of the material is too highbrow (that is, it is beamed at an intellectual level beyond the average), and it is too nebulous. There is a special need for good intermediate material.

(8) Finally, be patient when working with youth. Often it is like working with the wind. Sometimes it is favorable and sometimes, perhaps for unfathomable reasons, it changes. The life of a teen-ager is a variable, so one must not abandon hope if, on occasion, effort and concern fail to reap success. By and large, any church that will devote time and concern to the development of an evening youth meeting can have one that is worth while.

Here is a great area for Christian education and training for leadership, largely untapped, that the church as a whole would do well to develop on a more extensive scale.

Visiting the Unchurched

By S. J. STARNES

Harking back to Jesus' commissioning of seventy disciples, the visitation-evangelism method frequently wins to the church many persons who ordinarily are not reached or converted by revivals. The pastor of the Methodist Church, Mount Gilead, N. C., relates some of his experiences with visitation evangelism.

DURING the Year of Evangelism in the Crusade for Christ, the Fayetteville District of the North Carolina Conference led the entire state in number of additions to the church and in percentage of increase, according to the records. This was not accidental. Some other districts were not far behind but they were those which, like the Fayetteville District, had given a large emphasis to visitation evangelism. Under the leadership of the district superintendent, assisted by the district director of evangelism, the ministers of the district met in three different groups at strategic points for three-day periods. They studied the problems of evangelism, with special emphasis on visitation; then, with the laymen, they went out in the evenings and did the visiting. In each instance the results were most gratifying. Nearly three thousand members were added to the churches of the district during the year, divided about equally on profession of faith and by transfer of membership. This is cited only as an illustration of what can be done when this method is used properly.

In some communities the list of "prospects" may be exhausted earlier than in others. But in most communities, both rural and urban, gratifying results can be achieved through an annual follow-up campaign. In one town of five thousand population, with a First Church membership of around seven hundred in 1945, more than one hundred members have been added for each of the past three years, or a total of nearly four hundred new members for the three-year period, bringing the present membership, after deductions for deaths and transfers, to nearly one thousand. There are still plenty of prospects.

Other instances, both rural and urban, could be cited if space permitted. Wherever the visitation method has been properly used, satisfactory results have been realized. Some pastors who have looked upon visitation evangelism with misgivings have become enthusiastic converts to the method once they have given it a fair trial.

Visitation evangelism is not intended to take the place of the revival in the program of the church. There is great need for both. But it has been demonstrated that the visitation method is a strong support to the revival in reaching new people. Recently, two revival meetings were held in two rural communities separated by about fifty miles. Both were good country churches and were in communities similar in many respects. They were in fine farming communities and were located about the same distance from the county seat. Both churches were made up of splendid people, and each church was a nice brick church with Sunday school equipment. The revivals ran in each case from Sunday night through the following Friday night. The preaching was done by the same minister by invitation of the two pastors concerned. One church had around 75 members while the other had around 425. The pastor of the small church did not depend solely upon the preaching to produce results, but went out in a visitation effort to win people to Christ and the church. At the close of the meeting he received eighteen new members. The pastor of the larger church was just as good a man and just as good a pastor as the other man, and he had considerably more experience in the ministry. But there was no effort at visitation and personal evangelism, except in one instance, where a man was won to Christ and the church. This was the only addition to the church at the close of the meeting. The reason seems obvious.

This method, like any other, requires careful preparation, a firm belief in its value, and tact in carrying it out. There is a way *not* to do it, as well as a way to do it. A young inexperienced layman went, on one occasion, with a minister to visit a man who was known to be somewhat indifferent to the church. He was not a member, although his wife was, and they had a young son in church school who was a prospect for church membership. When the visitors arrived at the home they found the man had a business visitor. When the door was opened and they were invited into the home, the young layman said: "John, we thought we would come around and see if you didn't want to join the church with us." Of course the opportunity was lost. The man did not want to join—in response to that blunt invitation. Neither was the young son won that night. This good young layman was sincere, but inexperienced.

On the other hand, elderly men who have failed through all the years to confess Christ publicly and to unite with the church have been won to faith in Christ and church membership by those who have gone to their home and tactfully and prayerfully discussed the matter with them and their families. During several years'

experience in using this method I have known of only two instances when there has been indicated any resentment on the part of those being visited. One of those was a Primitive Baptist who was afraid his wife was going to join The Methodist Church, and the other was a very ignorant man who did not claim to have any religion, but seemed to be afraid that he might get some. As a rule, people seem deeply to appreciate the efforts of the visitors on their behalf. Some who have been regarded as not very good prospects have responded most favorably.

Jesus placed emphasis on this type of evangelism when he sent out the disciples two by two. This was their first experience, and they got a great thrill as they *returned with joy, saying, Lord, even the demons are subject to us in your name.* I have seen both ministers and laymen who, in like manner, were thrilled at winning someone to Christ and the church. A layman said to his Sunday school class one Sunday morning following his first experience of this kind: "Brethren, I have had one of the greatest experiences of my life during the past week. I have gone into homes and talked with people about becoming Christians and lining up with the church."

A man thirty-seven years of age, who had just gone through a series of revival services and had taken no stand, rose from his knees in his home after prayer by the pastor and embraced him, saying, "I wouldn't take a thousand dollars for your coming here tonight. I stayed out of church for seventeen years and no one seemed to care. You are the first man that ever asked me to become a Christian, and I want you to know I am happy, and I appreciate your interest in me." He united with the church on profession of faith at the next service, and later became an official in the church.

This is a method tried and proved since the days of Christ. It should find a larger use throughout the church. *The harvest is plentiful, but the laborers are few. Go therefore and make disciples.*

World Friendship Library

By CHARLES H. and MARIAN JOHNSON

The library of First Methodist Church, Evanston, Ill., which has been operating for thirteen years, "serves as a resource department for the entire church." The plan, how it operates, and the ways book circulation is promoted are discussed by the minister of education and his wife. Mrs. Johnson serves as librarian.

THE World Friendship Library is a lending library of nearly three thousand books, periodicals, and pamphlets dedicated to education for world peace. It is not the purpose of this library to duplicate the other excellent libraries to be found in the city. Memorial gifts and purchases made from the church school budget are confined to materials dealing with religious education and world friendship.

In addition to the subjects of international relations and intercultural problems, large sections are devoted to child study, the Christian religion, personality development, church school curriculum, and various types of juvenile literature. Rich resources are here provided for the study of biblical literature, ranging from very simple stories for young children to the most scholarly volumes available. Leading religious and educational periodicals, maps, pictures, kodachrome slides, filmstrips, costumes, and art objects are included among the catalogued aids for parents and teachers as they strive to interpret life religiously to children and young persons and to promote understanding and appreciation of peoples around the world.

This unique public library was organized in 1935 by action of the Official Board of First Methodist Church, as a memorial to Alma Palmer McKibben, religious educator who was a supervisor in the church school. It was Mrs. McKibben's interest in foreign missions and her firm belief that world peace begins in the attitudes of children which furnished the name and the theme for the World Friendship Library. Two book plates, designed by church members, have presented the idea of friendship between children of different nations and races.

The original expense of equipping a room with shelves, reading lights, and library furniture was met by part of a bequest, while the remainder of the gift was invested in United States bonds, the annual interest from which is available for books or other equipment. A large number of the original books in the library were donated on "Book Sunday" by church members and children of the church school who selected their gifts from a list of desirable titles submitted by the library committee. An annual appropriation from the church school budget became the chief supporting fund for adding to the library. In 1945, considerable expansion was made possible through a fund "dedicated to the quest for world peace" in memory of a young man who served in World War II. An additional room was equipped and more emphasis was placed on books for adults in the area of international co-operation.

A library committee of the Church Board of Education is responsible for administration of the work of the World Friendship Library. This is done through the office of the minister of education, with a volunteer librarian and two assistants who catalogue books and other materials, keep them properly arranged, check them in and out, and carry on all the other necessary duties. These librarians serve as attendants when the library is open to the public on Saturday afternoons and Sunday mornings. They are avail-

able to suggest library materials to meet the needs of church school pupils and teachers, and the interests of all members of the family. Teachers arrange with the librarian for sets of pictures and for bookshelf materials to be used in classrooms during a given quarter. The librarian also arranges book displays of selected readings for special classes and for church organizations. In this way, the World Friendship Library serves as a resource department for the entire church. As new materials are added to the library, the librarian publishes a list of them in the local church *Review* in order that everyone may be kept informed.

Selection of books and periodicals is controlled by the library committee and the administrative staff. Recommendations may come from the ministers, teachers, and supervisors in the church school, or laymen in the church. Donations of books are accepted only with the understanding that the library committee reserves the privilege of rejecting those not falling within the acceptable categories. Rejected books are then sent on to community clubs and other welfare organizations. Most materials for the library are purchased by the committee from funds provided in the church school budget and administered by the minister of education. These are marked with a special book plate which reads: "Presented by First Methodist Church School." Other materials are provided for by the two memorial funds. One of these limits its support to books dealing specifically with the subject of world friendship. Materials purchased from either of these funds, or from money designated in the Church Memorial Fund, are marked with a book plate reading: "In Memory Of . . . ." The Church Board of Education receives a monthly report of the work carried on by the World Friendship Library committee, and of the funds received and expended.

In order to make the library as convenient as possible for those who use it, the books are shelved in three separate categories: (1) books of general interest for adults, (2) books especially useful to church school teachers and supervisors, and (3) books for children up to high school age. Within each category, distinguished by a special marking, the books are classified according to the widely-used Dewey system, with some modifications required by the limited staff and scope of this library. A unified catalogue of Library of Congress cards facilitates research on a specific subject, regardless of which of the three shelf categories may contain the desired books.

An effort is made to minimize the amount of desk work required in lending and receiving books. Registration cards, giving the name and address of each borrower, are kept on file in the library. Simple book cards then require only the name of the borrower and the date the book is to be returned. Loans are made for two-week periods, with renewal privileges, while the payment of fines for overdue books is purely voluntary.

The largest single problem of the World Friendship Library is one of publicity and promotion of circulation. Although the children are consistent borrowers, and the teachers in the church school need no introduction to the many sources of teaching aids, the congregation at large must constantly be reminded of the growing collection of books and periodicals which will interest them. It is realized that in a large church the continued use of such a library depends on a slow process of education of the individual church members; here the last two years have shown a marked increase in the number of regular borrowers. Besides publishing lists of recent additions (as mentioned above), the library seeks to increase circulation by co-operation with the literature committee of the church, which sponsors monthly displays of outstanding new books. It also makes its facilities available to the Mother's Circle, the World Peace Committee, and other groups meeting in the church community house.

While visiting First Methodist Church of Evanston, several leaders of other churches have been inspired to start plans for libraries in their own church schools.

The Methodist Publishing House has recently inaugurated a Church Library Service to aid churches in establishing and operating libraries. Write to the Publishing House serving your territory for information and details.—Ed.

Teach the Children to Give

By ISABELLE LOAR FARNHAM

By using double envelopes for receiving the offering of all children in the church school, Grace Methodist Church, Waterloo, Iowa, is training its pupils in stewardship and, incidentally, building up a surplus in the church school treasury, writes the wife of that church's pastor.

ORIGINALLY, I planned to write this article under some such title as "How to Have a Surplus in the Sunday School Treasury." That, I felt, would appeal to every church, since Sunday schools are traditionally "in the red." Since the adoption of the plan which has given us our surplus, however, the emphasis gradually and automatically has shifted to a more important focus—the children and their religious growth, which should, by all means, be the focus of every planned and executed project of every church school.

Ida Binger Hubbard, area counselor for children's work in Iowa, planted the seed of ambition in my mind when she casually remarked that their church school had about three hundred dollars in the treasury. Visualizing the slim margin of solvency in our own ledger, I decided immediately, "*That's* for me!" I got full details, down to the last report blank, dreaming all the while of the thrill of putting the school on a "pay as you go" basis as far as running expenses were concerned; of buying new chairs for the primary department; of selecting a new altar curtain for the junior worship center; of providing new toys for the nursery; even, perhaps, of starting a nest egg for that day when we could think out loud about a new educational building.

The primary ingredient in the magic recipe is unbelievably simple: double envelopes for every child, from nursery through high school. If the youth are already using M.Y.F. envelopes, the system includes only the children's department.

Use of the envelopes required a carefully worked-out introduction. Parents had to be educated because, plainly enough, it would be the parents who kept the envelopes filled. So we approached the new plan from the parents' point of view. The letter which was sent home with the box of envelopes pointed out the advantages of their use. It also explained the standards on which the system was to be set up.

Some of the points made were as follows:

1. Your child will enjoy using envelopes because they lend an importance to Sunday school giving. He will be making his contribution "just like Daddy does."

2. Your child's money will arrive at church safely. There is little danger, if it is in an envelope, that it will be lost down a street grating, disputed with a neighbor's child when mittens or wraps are taken off, or spent for an ice cream cone by some child more hungry than religious!

3. Your child will be taught regular giving. The Sundays when he is absent will be represented by empty envelopes, and he will learn that it is his privilege to do his share by bringing the extra envelopes when he returns.

4. Your child will become missionary-minded. One side of the envelope plainly says, "This side is for others." It is your responsibility to help him understand that he is reaching out in Christian love to children beyond the sea when he puts a contribution into the right side of the envelope.

5. Your child will not be asked to make a pledge. You have a plan of giving for your child, whether it be a penny, a nickel, or a dime. We know that this plan will grow as your child grows. We will watch your pattern of giving for several Sundays, and then notate the amount you consistently give at the top of your child's page in our record-of-gifts book.

6. Periodically, your child personally will be sent a report saying that his account is paid in full, if that is the case, or that he has missed several Sundays and will no doubt be happy to put in all his envelopes the next time he comes. The fact that the child himself gets mail will increase its importance in his eyes.

Of course the execution of such a plan calls for work. It means that there must be an account page for each child. (We use the same kind that the church treasurer uses.) It means that envelope numbers and children's names must be matched beyond the shadow of a doubt. It means opening envelopes, giving personal credit, balancing amounts, and keeping detailed account of both the local and the missionary giving. Furthermore, it means teaching the parents to teach the child to use both sides of the envelope.

It means also that the fourth-Sunday missionary emphasis is distributed over fifty-two Sundays; but this, we think, is all to the good, as there is an opportunity each Sunday to stress the fact that we are always giving for others.

Finally, it means money in the bank—at least it did for us. It was sometime during the year that the shift in emphasis occurred in the thinking of those who were watching the consistently clean financial slate and the mounting bank balance. The new emphasis crystalized as two ministers were talking about the time when some of the "old faithfuls" would be gone. "Who," one asked, "will be left to carry on the financial burden of the church?" Then the answer came.

Teach the children to give, now, when they are in the nursery. Make the Sunday envelope an accepted way of life, with its division, part for ourselves and part for others. It will take constant supervision and constant training, it is true. But when the time comes for them to stand at the altar and promise, before God, "to support the church with our prayers, our presence, and our gifts," the groundwork will have been laid.

the idea forum

Readers are invited to contribute to this section useful ideas on any phase of the pastor's task.—Ed.

Beatitudes in Action

IN OUR Wednesday Workshop, a group of juniors decided that they would create a movie on a Bible story.

The leader had a sixteen millimeter camera; and co-operation and sharing was first learned as the group members individually contributed to the cost of two hundred feet of film. The first two sessions were spent in reviewing the group's knowledge of Bible characters and incidents. This involved a spirited discussion on background, costumes, and practicability of filming with the locales and props that we had available in and near the church.

At the third session it was decided to depict four of the Beatitudes that the group best understood. This involved a careful discussion of the Beatitudes, which they had memorized in church school but until then had not understood.

Four Beatitudes were picked, and at the close of the session the group divided themselves by choice into four committees which would work on a scenario that would illustrate each Beatitude. Also they selected members of the cast from their committee, decided on the location, and listed the necessary props.

At this juncture, a high school girl, interested in photography, asked to help with the filming and direction. At each remaining session one committee would rehearse their action, then it would be filmed, the rest of the group acting as a critical audience. Their creativeness was amazing. Their selections, their order, and their actions are as follows:

Blessed are the merciful: for they shall obtain mercy. Boy careens down driveway on bicycle, turns the corner of sidewalk, and strikes down a little girl beside the bushes, which obscured his vision. Boy jumps off bicycle and, with other friends that rush up, gives assistance to the fallen girl and helps her slowly walk away.

Blessed are the peacemakers: for they shall be called the children of God. Two children are playing hopscotch on the sidewalk. One makes a mistake in jumping, and the other angrily calls her attention to it. They start to maul each other when other friends pull them apart and try to show them how much more fun it is to play hopscotch without quarreling. Then all the group plays hopscotch happily.

Blessed are they that mourn: for they shall be comforted. Two girls are playing jacks, watched by a boy on the steps. Another younger girl comes into view, sobbing bitterly and clutching a doll with a broken arm. The two girls stop their playing and comfort the younger girl, the boy rushes into the house and out again with some mending tape to mend the broken arm of the doll. They are all happy and the play continues.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. This scene was shot inside the church with a view of each youngster looking to the cross on the altar and then kneeling down in prayer.—***Herbert C. Rasey.***

(*Pastor of First Methodist Church, Lockport, Ill.*)

Plaque Lists Workers

WHEN, during the Crusade for Christ, emphasis was placed on stewardship and particularly on God's challenge to men and women to enter into full-time Christian service, some of the churches in the Indiana Conference followed the practice of preparing a plaque, listing the names of men and women who had gone from that church into Christian service.

Some of the plaques were made of wood, by members of the churches who knew how to shape wood and finish it beautifully; other plaques were made of metal, and were purchased. Each of them was displayed in some conspicuous spot of the sanctuary, as a constant recognition of the challenge of full-time Christian service accepted by those whose names were listed. Blank places, where other names could be added, reminded young people in the congregation that God is still calling youth into his service.

Our plaque is hung at the entrance of the sanctuary and holds the names of three men who are serving in the Indiana Conference. We feel that the plaque is appreciated by the people of our church, particularly the families of these men, and it is at the same time a reminder of that ever-appealing voice of God calling others into the harvest field.—***Elmer L. Harvey.***

(*Pastor of Wall Street Methodist Church, Jeffersonville, Ind.*)

Rituals at Hand

THERE are times when the *Discipline* is not handy, and very few ministers can quote a ritual for marriage or baptism in its entirety. A friend of mine tells this story of his embarrassment.

"A very quiet service was coming to its close. It was evening, and as is usual in many churches, there were not too many people present. At the last 'amen' of the benediction, a young couple came forward carrying a tiny baby. They were in transit and had come into my church to have their baby dedicated. Immediately I realized that I did not have my *Discipline* or any other form of the ritual at hand. The church was not yet using the *Hymnal;* therefore I did not have that grand book to fall back upon. I took them into a classroom, and while I counseled with them, my wife hurried to the parsonage and brought my *Discipline.* After the unseemly delay, the baby was christened."

If the church is not using the *Hymnal,* the pastor should get the church to buy a supply as soon as possible; they are almost indispensable to a Methodist church. It is a good idea to take an older *Discipline* that has been left lying about, outdated by the new Quadrennium, and leave it in the pulpit. If only these two items are observed, the pastor will have no embarrassment when an unexpected call for baptism, consecration, or marriage arises.—***Paul K. McAfee.***

(*Pastor of Trafalgar Methodist Church, Trafalgar, Ind.*)

THE LENTEN CALENDAR

MARCH

The season of Lent is the time for spiritual cleansing on the part of church people as well as those who have paid very little attention to the work of organized religion. Everyone needs this spiritual cleansing, and perhaps no one feels the need and is quite so sensitive to it as the Christian person. Ash Wednesday is the beginning of the Lenten season. It begins with a spirit of humility. In former times the people of religious communities used sack cloth as their garments and sprinkled ashes on their heads, as these were symbols of the most devout and humble circumstances of life. The Lenten season also refers to the spring season. It is the beginning of new life and new growth. When we think of the beginnings of life, whether it be in the plant or animal world, we think of soil and of humility, and the Lenten season brings us once again to the sacred processes of life. Perhaps the church can render no greater service to its people than to make real this spirit of humility. It makes each one of us feel the littleness of his own life as compared with the life of the world. It also shows us upon thought and meditation just how dependent we are upon the spirit of God, the Creator; for we do not live to ourselves. Our very life is something that is a gift from God. This is what is needed in the modern world as it is needed in every age. The spirit of the world is being disturbed because men are not sufficiently humble. They feel too much their own importance, and they do not realize that each one of us as individuals and as societies or nations is dependent upon a power beyond himself.

There is one temptation that comes to the church in these days that we must face here. That is the temptation to use this richest of all seasons of the year just as a money-gathering occasion. There is a danger of trying to capitalize upon this season. The important thing for us to remember is this: That our aim is to develop the spiritual life and nature of our people. Once we have got them on this track, we need not worry about what happens to our church and its claims during the Lenten season. Once we come to the place that we are but stewards of the things God has given to us for just a few years, a brief lifetime, then we will be willing to dedicate what we are and what we have to this greater kingdom of God upon which we all depend. There may be a place for special offerings and for the "dime-a-day" folding cards and for the little banks, but the important thing in the Lenten season is that the spiritual life and nature of our people shall have priority.

2 *So the first day is Ash Wednesday,* the day of fasting and prayer when the physical nature shall have secondary place to that which is spiritual. The proper Scripture lessons for Ash Wednesday as given in *The Book of Worship* of our church are Micah 6:6-8 and Mark 12:28-34. Ash Wednesday is the one time in the year when a special communion service should be held. The setting is perfect for this. The most appropriate time would be the evening of Ash Wednesday, and aside from a brief explanation of Ash Wednesday, the communion service should stand upon its own merits. A proper reading of this by the pastor, and especially the Invitation, with full participation by the choir and congregation will make this a sufficient service for the inauguration of the Lenten season.

Prayer: Our Father, we come to thee this day in true humility. We are not all that we had planned to be. We have been inconsiderate of others. We have lacked sympathy. And so many times we have thought that other people's strength was just the same as ours. Help us, O God, in these days to let others know that, but for thy grace, we might be stumbling along life's highway, despised and rejected of men. Help us, O God, in this spirit of humility, that we may properly consider others whose pathway has not been as favorable as our own. Help us to forgive, but most of all help us to be humbly dependent upon thee, through Jesus Christ our Lord. Amen.

6 *The first Sunday in Lent* is one dealing with the temptations of Christ. The lessons to be emphasized are found in Isaiah 58:6-12 and Matthew 4:1-11. An appropriate sermon subject for this Sunday would be: "The Temptations of Jesus, and Our Temptations." There is ample in these eleven verses for several sermons. However, the important thing is to stress the real temptations of today. Perhaps the great temptation of our day is the trend to secular living. We do not realize, most of us, that these temptations are not real to us because we have accepted them. One prolific critic of religion once said that the way to overcome a temptation was to yield to it. Perhaps that is what we have done today more than we realize. This is the season, we must remember, when we must become possessed by our reading and by our meditations of the spirit that produced and released the Christian gospel. Now is the time we are going to see the temptations to our Christian living beset by so much of secularism, materialism, and nationalism.

If the church has a midweek prayer service, it would be proper to have a testimonial service whereby each one would have an opportunity to suggest what to him are the great temptations in modern living.

Prayer: Almighty God, help us to be aware of the temptations of life that are ours. Help us to know that whatever comes before us that makes us weak in spirit and character is a temptation. Not only that, but may we realize that others may have different temptations than we have. Grant that none of us will, through lack of thought, throw temptations in the way of others who may be weaker than we are. May we recognize our temptations and be willing to participate in those religious activities such as public worship and private meditations, so that our spirit may grow in strength. Amen.

13 *The second Sunday in Lent* is one that may lend itself to the thought of the church and its place not only in the lives of its own people but in the life of the community. The Scripture lesson found in Mark 11:15-18 describes Jesus cleansing the temple. I wonder, as many of my readers have wondered, just what Jesus would do were he to visit one of our churches. Would he feel that our church was set up chiefly to meet its statistical quotas that it may properly gather in the shekels to sustain itself, that the apportionments are met for the extension of the kingdom as suggested to us by our Conferences? All these are necessary. But, if Jesus were to visit our church, would he sense something in addition to these? Would the very atmosphere make him want to pray? Some of us attend church so regularly and participate so much in its services that it is doubtful if we think of how the church impresses a person who just drops in occasionally. I often wonder how much my own service appeals to those who have never been to a church service before. Should not our ushers be carefully trained to meet people, so that the "first timer" would feel at home? Should we not have the type of hymns that mean something in

words, and music that is easily participated in and understood by those who are new in the matter of worship? And, most of all, should there not be a spirit of reality so that those who come for the first time could feel that here is something that they need? Let us remember that our hour of worship should be very, very sacred and that we should always have in mind the needs of those who come to worship. Let us always be aware, especially in this season, of what Jesus might think if he should come to one of our services.

Those who have midweek services might well center them around this thought: "When Christ Comes to Our Church."

Prayer: Almighty God, our Father, we are still in the spirit of penitence and humility. When we think of the opportunities that our churches have, when we think that our churches are symbols of God in this world, and when we think of how much of the spiritual life emanates from our church and how the world looks upon it, it should make every one of us as members and as officials in the church very humble indeed. Grant that we may never let our position in the church rob us of this humility. May we realize that we are here only to serve, and may we develop that kind of church where saint and sinner may bow together, each knowing that they are children of God and have erred and need thy sustaining forgiveness and grace. Through Jesus Christ our Lord. Amen.

20 *The third Sunday in Lent* might be termed the "Compulsion of the Gospel." Here in Luke 14:16-24, we have a picture that makes us very humble indeed. It is one of the parables of Jesus in which the emphasis is placed not upon those who are ordinarily expected to find their places in the church properly, but especially upon those who belong with the forgotten class of people when the church is discussed. It seems on first reading that Jesus would be very much disturbed because the proper people were not in their places at the feast. But there is no hesitancy. You can see that, after all, the important thing is that the Gospel be preached so that men outside conventional religious ranks be given consideration—perhaps primary consideration.

Suppose we had to fill our churches some Sunday with men and women who were not in the habit of attending. Let us suppose that our church on this Sunday were filled with that class of people. Then the minister, the officials, and the choir all would have to give very careful consideration to this. For it is possible that we have gotten away from our main purpose: to win those who are without the church. The tendency of any organized church is to become highly institutional and ritualistic. There is now no great church but what can sense that tendency. More and more we see this become a part of every church. Perhaps we may look to our own. But no matter what the trend of the general churches may be, we have a primary responsibility to save those who are lost, or, in other words, to bring those who are out on the highways and hedges into the path of Christian living.

For the midweek service some such theme as this may be used: "The Other Side of the Hedge—How the Church May Win Them."

Prayer: O God, our Father, sometimes we have spent so much of our lives within the church of our own kind and our own class that we have forgotten completely about others. Sometimes we have even laughed at the little wayside chapels and churches where people meet to worship in ways that are strange to us. Help us, we pray Thee, that we may in all sincerity and due humility constantly keep in mind the others who are not like ourselves. Help us to get out beyond our own neighborhood, and to see how the other half lives. And help us to visualize the Gospel of Christ working within the hearts and societies of these other people. May we realize that there is no individual and that there is no area of life but what can be brought within the saving grace of Christ. Amen.

27 *The fourth Sunday in Lent* (Stewardship Sunday) is built upon Luke 10:38-42. This is a very familiar scripture lesson to all of us, but it fits in properly in this Lenten program of ours. We need to stop and think what is most worth while for us. We need to realize that we live in a day when our very physical activity has itself produced anxiety and tension until our hospitals are teeming with those who have broken under the strains of modern living. We need also to realize that we keep wanting so many more things, and yet are seldom satisfied with what we have. As a young bride once said to her mother: "Mother, don't give me anything I have to dust." So we are accumulating so many additional things that require our care and attention, and our interests are so much upon the latest models that we never can feel quite satisfied. A father recently confessed in a panel discussion with some junior-high-school students that he would not know what to do with himself if he were to spend an evening at home with his children. Perhaps that is the way many parents and children feel today. We drive our car because we do not know how to sit still. We are always on edge because we do not know how to sit down together and have a family conversation. If we are all together at home some evening, just the very thought of the security and nearness of loved ones ought to be satisfying, even though a word is not spoken. We need social life, but we also need spiritual living.

So many times in preparing for an event in the church, the first thing that is thought of is food. I know that there are very few churches that can have committee or board meetings without also having something to eat. We need to realize that the greatest thing in all the world is fellowship, and perhaps we will need to dig into this matter of fellowship and find out how we may enrich it so that people will look forward to meetings just for the sake of being together.

The midweek service may well become a copy of the Quaker meeting. This should not be done in such a way that it would cause tenseness or strain, but it would be a wonderful experience to come for fellowship on this Wednesday evening, with not so much thought of mechanical preparation but with the ease and serenity characterizing it.

Prayer: Our Father, we come to Thee at this season of the year feeling that the humbleness of our spirit has produced a calmness within us. We need to feel that we are leaning upon the everlasting arms; that we are not alone, even when others are not with us; that we are not confused, even when we are among hundreds. And may our sense of companionship with Thee be such that we shall feel strong and yet at ease. Help us, we pray Thee, to grow in this calmness and serenity. Through Jesus Christ, our Lord. Amen.

APRIL

3 *The fifth Sunday in Lent* is also called Passion Sunday. If we have properly observed the Sundays preceding, we will have made ample preparation for one of the richest experiences of our church year. The realism of the life and gospel of Christ is the thing that challenges everyone who reads the gospel stories. As we read the scripture lesson found in Mark 10:32-45, we find ourselves initiated into something that is very real in life. That reality is suffering. The symbol of the cross in every church suggests that we are not a "Pollyanna" institution, but rather we are one that faces all that life has for us. We believe that the gospel of Christ is sufficient for all that we have to face. The supreme question in everyone's life has to be faced sometime if he really

lives. Especially it has to be faced if he is a Christian. That question is: *Are ye able?*

Perhaps if this story were read over and over again and one would place himself in the position of James and John, the sons of Zebedee, it would soon dawn upon him how real this gospel of Christ is. It's so personal that it touches our innermost thoughts as well as our actions. We sometimes begin our gospel journey by thinking of the glory of it, but when we get along in the journey itself, we find that it's a matter, fundamentally, of what we can stand. I listened to a young man once tell me of the Battle of Savo when on the battleship South Dakota the Japanese had shot out practically all the lights and it looked as if they would ruin the great ship. The next day the captain of the ship gathered his remaining men together and said something like this to them: "Well, you know anybody can dish it out. But the question is: How much can you take? That's the test of a good soldier and sailor." The same thing is very true of a follower of Christ. "How much can you take and still keep your faith?"

Prayer: Almighty God, our Father, we ask thy forgiveness because we have been too willing to tell other people what they should do, but we have not been willing to take advice ourselves. We have also been willing to think of the honors that might come to us in leadership even in the Christian cause; we have not thought too much about the matter of endurance, endurance which may mean the fulness of Christ's meaning in our day. May we be willing to suffer for what we believe to be right, and may we be willing sometimes to suffer in loneliness when others do not understand and where only the companionship of God will sustain us. Amen.

For the midweek service it might be a good plan to help our people to see the necessity for being a good listener in our day. Sometimes we think that the message of Christ is something for us to carry to others, and we do all the talking. It might be well for us to realize in our day that the real entry into another person's life is to give him a good opportunity to tell us *his* story. Then we can help him see how Christ will fit into his redemption.

10 *The sixth Sunday in Lent* is known as Palm Sunday. The thought of victory usually is paramount in most of our church services. The waving of palm branches and the emphasis upon the conquering Christian cause is what we usually associate with this great day. In our services many churches are more and more using it as a day for reception of new members and for baptisms. This associates itself well with the thought of victory. It also leaves Easter Sunday as a day when the great Easter service can be rendered in its fulness. But Palm Sunday should also have the seasoning of humility within it; the spirit that should permeate all the Lenten season. We see a sense of victory on Jesus entering Jerusalem, but we also see him entering Jerusalem not as a king but as one who enters on a humble colt. And many feel that those who followed him into the city were not so much the intellectual and social and economic leaders of the community, but they were the lame, the halt, the blind, and the masses of people who had been forgotten by other great leaders. It would be well for us to emphasize this fact: that until any great idea becomes the idea of the masses of people, the idea of ordinary people, it will never be effective. We need to take the gospel to the up-and-outer, but we also need to take it to the down-and-outer.

For the week following Palm Sunday the days as given in *The Book of Worship* may be followed, and the scripture lessons in the Gospel of Mark fit very well, showing the day by day life of Jesus, his last week upon earth. One of the finest things every church could do during Holy Week is to keep its sanctuary open for prayer. This might be done twenty-four hours a day during the entire week. If not for all hours, then there could be designated hours, say from ten in the morning to ten at night. There need not be anybody around except to see that the place is neat and clean, and, if anyone is there to care for the room, he should not be obtrusive. People should be able to feel that they can come and go as they please. Copies of *The Upper Room* or other devotional literature should be handy for them to use there and also to take with them if they care to. But the church should be open (especially the sanctuary) all week, and this should be well publicized in advance.

14 *Maundy Thursday* evening is the proper time for a communion service. This, in a way, as on Ash Wednesday, should possess the spirit of humility. The service should carry itself. Perhaps a brief word from the pastor who conducts the service might be given regarding the Last Supper, but in the main it should be a solemn but dignified service, should not last more than an hour, and the people should leave with a great expectancy of the Good Friday service to follow on the morrow. This communion service would be a good time to have the young people of our church school and youth fellowships participate. They should be properly instructed as to the meaning of the communion service, just how to approach the altar, how to kneel, how to take the bread from the hands of the pastor, and so forth. Perhaps the pastor could meet with the youth fellowships on the Sunday preceding as well as with the different Sunday school classes. At any rate, these young people should be well prepared for this service. Since it is for many the first time they have partaken of communion, it should mean a great deal to them.

15 In most of our communities *Good Friday* is a day when the churches of the community co-operate. It is based generally upon the Seven Last Words of Jesus. The individual church, however, depending upon its location, may need to think of its entire community and plan the Good Friday service in such a way as will mean most to those of the immediate neighborhood and community. The Good Friday service usually lasts from twelve noon until three P.M. One man may be called upon to interpret all the Seven Last Words. Perhaps this will have more continuity to it than if several different preachers use their own interpretations. At any rate, the community should feel the impact of Good Friday, and every church in the community should work with every other church in making it so. Most of the business houses of the community will close if the ministers cooperate in securing the closing for the three hours. However, the entire Holy Week should be kept in such a fashion so as not to wear people out completely; rather it should be the culmination of the Lenten season, and people should by this time become so interested in their spiritual development that they will find plenty of time for some special acknowledgment every day of Holy Week in their prayers and meditations, whether these be done in the church or home.

We must be very careful lest the last week of Lent degenerate into a pagan attitude toward death. We should remember that as Christian people we believe in life that is eternal. Since we have taken, as Christians, a very wholesome attitude toward the death of Jesus and believe in its final triumph, in like manner we should take a wholesome attitude toward death when it comes to those of our own number. Let us cultivate the faith to believe that this is not all. The celebration should fit in with what has preceded it, and by carefully following the Lenten season through as outlined here, Easter should be the beginning of a rich new life to all of those who have participated in the Lenten services.

your right to say it

THE SECTS AND THE GOSPEL

KENNETH E. ANDERSON • *The Salvation Army, Glendale, Calif.*

TO THE EDITOR:

. . . In the September editorial ["Seek Ye First"] you make the following statement: "We often rightly think that it is a distorted Gospel but in spite of this it has changed human nature."

I would be sincerely interested in a frank answer from you as to what you consider distorted about the Gospel which, in your opinion, has changed human nature. Just what is it that is distorted about the Gospel preaching of the evangelistic sects which you mention?

TO CAPTAIN ANDERSON:

. . . While many of the so-called evangelistic sects are to be praised for their zeal and passion in preaching the Gospel, some of them are at the same time guilty of breaking that Gospel into fragments, emphasizing one truth and ignoring others. A fragmentary Gospel is a distorted Gospel as we see, for example, in the so-called snake handling cults. No doubt there are many sincere snake handlers whose lives are changed for the better as they worship in their unique way. On the other hand, numbers of witnesses are attracted by the mere novelty of seeing persons fondle live rattlers with their bare hands. The fact that human nature is sometimes changed in these sects is only proof of the saving power of the grace of God *in spite of* the peculiar ways in which his creatures distort the Gospel.

To give another example: It happens that many of the small sects tend to be exclusive, claiming that their narrow way to salvation is the only way. Jehovah's Witnesses, although they do not call themselves a sect, are one group that make this claim, if I understand them correctly. Any denomination or group which presumes to control the entrance to the Kingdom of God is distorting the Christian Gospel, it seems to me, although its members may preach with commendable zeal and passion.

The main purpose of my editorial was to plead for the necessity of real conviction about our faith. Unless we know what we believe and demonstrate this in our lives, we cannot even begin the evangelistic task of the church . . . .—Ed.

TO THE EDITOR:

Thank you very much for your reply to my recent correspondence with you.

You have clarified the question which I raised and I clearly see what you intended to point out. I am thoroughly in accord with your stand and do agree with your plea for greater conviction about our faith.—K. E. A.

SITUATION IN CZECHOSLOVAKIA

ENRICO C. S. MOLNAR • *Methodist Community Church, Murrieta, Calif.*

In "Slants on the Secular" [Dec., 1948, p. 6] there are comments on the situation in Czechoslovakia. As I lived in that country before and after the Communist coup, I take the liberty of disagreeing with some of the conclusions presented by M. E. Dorr. I realize it is a risky thing to pass judgment on the moral and political state of a foreign nation, even though one has been born in it and . . . has lived for ten months in this country and has made a serious effort to understand the circumstances. Yet it is even more dangerous to come to authoritative conclusions about Czechoslovakia based on a short six-week visit to Prague.

I fully share Mr. Matthiessen's "feeling of resentment toward the newspapers back home, which carried reports of terror in Prague at a time when nobody there seemed frightened." A few weeks after the February coup the Minister of Information, Vaclav Kopecky, declared to the Czech press:

"The Western 'democracies' found no word of sympathy for Czechoslovakia; to them, that country was a 'Soviet satellite,' a country without democracy in which the remaining Sudeten-Germans and -Hungarians were exposed to all sorts of torture and persecution. But now, gentlemen, since our people took over the reins of government into its own hands, a miracle has happened: The West suddenly discovered that Czechoslovakia was a democracy, an ideal Masarykian utopia in a disorganized Central Europe. Unblushingly, they now proclaim with pontifical infallibility that this democracy came to an end with our February Revolution!"

Unfortunately, there is some truth in his statement referring to the Western press. A larger part of it actually did execute that *volte-face* which so irked Minister Kopecky.

Before February, 1948, Czechoslovakia was a democracy; even as such, it was a far cry from the republic of 1918-1938. The people were not afraid of the *status quo*. They feared the *status post quem*. The Protestant Czechs were not proud of the "Mob May" 1945 revolution; with foreboding they registered the signs of a materialistic secularization carried on in the name of the "people's democracy."

After liberation, two groups of doctors arrived, each offering its own prescription and medicine. The eastern group which gathered around Gottwald was sincerely Communist; the western group gathered around Benes and Masaryk (Jr.) sought to re-establish moral, cultural, and political continuity with the pre-war republic. They knew well that within the new matrix of circumstances they were willing to compromise, to show their good will by knocking off some sharp edges of democratic ways inherent in their cherished continuity. When February came, it was a mere push-over for the Communists. . . .

Even before the *putsch* the people were afraid. Indicative of the mood was the fact that not one of the ecclesiastical bodies in the country protested against the evacuation of the German and Hungarian minorities. In fact, Dean Bednar of the John Hus Theological Seminary published a forty-page thesis justifying the evacuation of the three million Germans on theological grounds.

After the *putsch*, which was violent and definitely against the will of the majority of the people, fear increased hundredfold. Every day, . . . two or three women arrived in our Methodist parsonage in Slany, begging me to intervene for their arrested husbands.

And today? For 500 years John Hus, the Czech Reformation hero, has been the strongest rallying point of inspiration for the Bohemian spiritual life. Now the Czech Communists are trying to transfer Czech affection for Hus into a channel of synthetic Hussito-Communism. Already some of the clergy, led by the well-known theologian Dr. Hromadka, are working aggressively with the Communists, in trying to prove that Hus was a forerunner of communism. In a recent statement, President Gottwald declared: "We must glory in the great heritage handed down by the Hussite Taborites, which only revolutionary Communists can understand."

Of course, those who keep quiet in the face of these tremendous pressures, do not need to fear. However, it is just as sinful to compromise Christian principles with Communist acid as to dilute them in Capitalist chloroform.

The Fountain

HE KNOWS WHAT HE IS DOING

The life of God does not depend on circumstances.

—W. E. Sangster, in *Let Me Commend* (Abingdon-Cokesbury Press)

OUR CHOICE IS USUALLY MEDIOCRITY

Few are the good and few the evil, . . . the great majority are in the interval between them. . . . Nothing is more uncommon than a very large or very small man; and this applies generally to all extremes, whether of great and small, or swift and slow, or fair and foul, or black and white: and whether the instances you select be men or dogs or anything else, few are the extremes, but many are in the mean between them.

—Plato (Socrates, speaking in the *Phaedo*)

NOTHIN' PECULIAR ABOUT HIM

A young theological student volunteered to give a summer to the Maine Seacoast Mission. This Mission carries on an extensive work among the fishermen of the isolated communities of the Maine seacoast. The young seminarian arrived one night on a little island and held a church service. The church was full and the student did his best to conduct a fitting service and preach what he thought was an appropriate sermon. After the service was over, he was greeted by a great, hulking fisherman who fixed him with a penetrating eye and said, "Young man, you're going to hell!" The young preacher was somewhat taken aback. Without getting into theological quibbles about the nature and location of heaven and hell, he had good reason to presume he was headed in the other direction. Before he could make any reply, however, the fisherman went on, "Don't you know that place in the Bible where it says, 'Ye are a peculiar people'? Well, there ain't nothin' peculiar about you!"

—W. Burnet Easton, Jr., in *Thinking Christianly* (Macmillan Co.)

SAINTS OUGHT TO BE HOLY

It is of no advantage whatsoever to have a holy name and no morals, because a life that does not harmonize with our profession cancels the dignity of a glorious title through the baseness of unworthy deeds.

—Salvian, The Presbyter, in *The Governance of God*

THE PRICE OF RELIGIOUS FREEDOM

Diversity is one of the prices we pay in America for the complete freedom of religious expression which our tradition and laws allow. Most Americans hold that it is far better to have 310 different religious bodies, all equal under the law, than to have one authoritarian and privileged church, with all the rest merely tolerated. In fact, toleration is a hateful word to a free people, for it implies a privileged body and inequality.

—William Warren Sweet, in *The American Churches* (Abingdon-Cokesbury Press)

GOD-CENTERED RELIGION

We have far more reason to speak of a Copernican revolution in Luther's case than in that of Kant. For just as Copernicus started with a geocentric, but reached a heliocentric conception of the physical world, Luther began with an anthropocentric or egocentric conception of religion, but came to a theocentric conception. In this sense, Luther is a Copernicus in the realm of religion.

Philip S. Watson, in *Let God Be God* (Muhlenberg Press)

ON FAITH AND FACTS

The Christian faith does not contravene fact and reason, and in the hands of its truest and greatest interpreters it never has been held to do so. But the Christian faith does declare that fact and reason are not all. Did it not declare that, it would not be a faith. It is by the act of faith that the Christian begins to apprehend the truth; and it is through the symbols of the faith that Christians come together in their quest and in their finding.

—George Hedley, in *The Symbol of the Faith* (Macmillan Co.)

OFF TO A GOOD START

It is important for a sermon to capture attention at the outset. Interest may be kindled later, but if it is absent in the beginning much has already been lost, irretrievably. Furthermore, it is much harder to create interest after a dull beginning has been made. Since influence is entirely dependent upon interest, the importance of this factor cannot be exaggerated. There may be interest without influence, but there can be no influence without interest.

—E. Winston Jones, in *Preaching and the Dramatic Arts* (Macmillan Co.)

SAINTS MUST BE HUMAN

A saint must be genuinely *human.* That is an essential condition, but it is also one of the difficulties in becoming a saint, because a saint must belong to two worlds, this world of nature and the realm of the Spirit. These persons live by inward insight instead of argument; experience of God instead of speculation about Him. It must be said at once that the saint is not, like the poet, born that way. There are no cradle saints. Some children are more saintly than others. But in every case the saint is a saint not because of unique qualities of birth, but rather because somewhere along the pathway of life the inward spirit of the person has succeeded, with help from above, in conquering the stubborn traits of nature, the drive of instinct, love of self, the eagerness to promote number one, and there has come into play a refining process, a purification of aim and motive, and the triumph of the Spirit. The saint is always an "overcomer." He has learned how to "turn stubborn thistle into glossy purples." The succession of saints is one of the major evidences that the Eternal Spirit is a continuing and present reality in this strange world which, to eyes and ears and to scientific researchers, seems to be just a world of matter. The saint knows that it is a two-story world and that the above is as real as the below.

Rufus M. Jones, in *A Call to What Is Vital* (Macmillan Co.)

CIVILIZATION'S LAST DITCH

In Germany, I learned that if his civilization is to continue, modern man must direct the material power of his science by the spiritual truths of his God.

—Charles A. Lindberg, *Of Flight and Life* (Charles Scribner's Sons)

HERETIC'S FATE

Emperor Constantine, Augustus, to Dracilianus.

The privileges which have been granted in consideration of religion must benefit only the adherents of the Catholic faith. It is Our will, moreover, that heretics and schismatics shall not only be alien from these privileges but shall also be bound and subjected to various compulsory public services. (Given September 3, 326.)

—*Theodosian Code,* Book XVI

IT'S WHAT YOU SAY THAT COUNTS

Mr. Lincoln's noblest oratory was the eloquence of truth, the setting forth simply and convincingly the rightness of certain causes, basic principles of government and policies. Thus, in his Cooper Institute speech, regarded by some as the high-water level of his forensic oratory, the clear analysis of the issues, the clean-cut logic of the reasoning, more than compensated for the lack of grace and the rustic homeliness, which, as he arose and began the speech, grated on the sensibilities of his cultured hearers. It was what he said, rather than the way he said it; yet he said it with power and in places with beauty.

—Edgar DeWitt Jones, in *Lincoln and the Preachers* (Harper & Bros.)

FOR THE SPIRITUALLY IMMATURE

Not all fear is evil. Fear is still the best policeman on our traffic-infested streets. Fear of a dread disease helped many a lad to keep the path of virtue when he was away at war. One may call it craven and immature if one wishes, but all of us in our spiritual immaturity have owed something to the fear of the consequences.

—W. E. Sangster, in *Let Me Commend* (Abingdon-Cokesbury Press)

GOD SEEKS MEN

Just because man is a being of structural likeness to God, God can become man. The perfect intelligence which eternally chooses freely that which is good and true can limit itself to the quality of experience which is relative intelligence making free choices. If man were not in some genuine sense like God, God could not become man. So God's summons to man is always to recover his true nature. It is a summons to live in his life as God meant him to live it. God is always seeking lost sons. He is never trying to make beasts men.

—Lynn Harold Hough, in *Christian Humanism and the Modern World* (Ryerson Press)

EVENTS IN WESTERN HISTORY

What are the epoch-making events in the national histories of the United States and the United Kingdom? Working back from the present towards the past, I should say they were the two world wars, the Industrial Revolution, the Reformation, the Western voyages of discovery, the Renaissance, the conversion to Christianity. Now I defy anyone to tell the history of either the United States or the United Kingdom without making these events the cardinal ones, or to explain these events as local American or local English affairs. To explain these major events in the history of any Western country, the smallest unit that one can take into account is the whole of Western Christendom. By Western Christendom I mean the Roman Catholic and Protestant world—the adherents of the Patriarchate of Rome who have maintained their allegiance to the Papacy, together with the former adherents who have repudiated it.

—Arnold J. Toynbee, in *Civilization on Trial* (Oxford University Press)

TREES THAT BEAR FRUIT ARE SCARRED

A friend of mine who is the president of a prominent Negro college and who was for years under fire both from within and from without by detractors who accused him, now of reaction, and now of revolutionary intentions, told me of a consoling visit he received one day when the detraction was at its sharpest. An old Negro preacher called at his office and asked his secretary if he could see the president. She inquired, and the man was admitted. He came up to my friend, took his hand, and told him: "Mr. President, I've been hearing what they've been saying about you, and I won't keep you long. I'm a great student of trees, Mr. President. I've been studying them all my life, and I just want to tell you that when I see a tree with the bark all skinned off the trunk and with sticks and stones and brickbats lying under it, I don't need to look up any further. I know for certain it's a fruit tree. Good morning, Mr. President, God bless you." And he hobbled out. The attacks continued for several years and have never entirely died out. . . .

—Douglas V. Steere, in *Doors Into Life* (Harper & Bros.)

WE GET WHAT WE EXPECT

The work of the Holy Spirit is definite. One of the tragedies of our day is that in so many churches people seldom feel that Christianity does anything definite for them. We expect nothing definite to happen. And we get what we expect. It is just good to come together, sing a few hymns, listen to an undisturbing message, and then go home. But at that first Pentecost something definite did happen.

Either Christianity has a distinctive message or it has not. If the Church has nothing to give people but what is available through social clubs, recreational centers, cultural societies and government, we must face that fact and act accordingly. If the orange has no juice, why bother to squeeze it? So we press for an answer to this question: What can the Christian religion do for you and us that nothing else can? What has it done for us that makes us any different from the next fellow we meet on the street? Can it offer us anything distinctive? If not, let us drink from other fountains, for this one has run dry. But if so, let us start preaching and teaching that gospel.

—Mack B. Stokes, in *Power From On High for You* (Tidings)

REVIEWS

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Sermons: How to Prepare Them

THE PREPARATION OF SERMONS, *by Andrew W. Blackwood. Abingdon-Cokesbury Press, 272 pp., $3.*

"This book seems to me the most important I have written." Thus does the author begin his foreword, and so will agree many who are acquainted with the increasing number of helpful books he has placed in the hands of ministers.

As its title indicates, this book is concerned with the principles, methods, and techniques of preparing sermons. Such considerations as the theory of preaching, the history of preaching, and the personality of the minister have left their mark on the book, but in a purely incidental and secondary manner.

The twenty-four chapters of moderate length cover the entire province of sermon preparation and delivery, including radio preaching. The individual chapters are more extensive in their treatment than they give the impression of being. This is due in large part to an attractive and compact style, to interesting and apt illustrations, and to a judicious use of enumerated points.

The author has necessarily included many worth-while suggestions made by former writers on rhetoric and homiletics, but he has, by no means, stopped there. Both in content and in treatment the book makes a distinct contribution.

Perhaps the most outstanding contribution of this volume of Dr. Blackwood's is his rich sharing of the fruit of ten years during which he focussed his study of homiletics on the study of sermons themselves. It would be difficult to imagine a book of the same length in which there was a greater number of appropriate illustrations drawn from sermons of master pulpiteers, illustrations clustering around and heightening the effectiveness of point after point that is made by the author.

Because the author rates on an ascending scale the value to a minister of studying the science of homiletics, of studying the art of preaching, and of studying sermons, he goes beyond many works on sermon preparation in giving in his chapter on structure, consideration to the factors present in a sermon that rightly deserves to be called a work of art. Some will doubtless wish that he had amplified this chapter to include other intrinsic factors of art, such as variation. There is a splendid treatment of variation between sermons, or among sermons, but not as a factor correlative with the other factors mentioned, and as evident within a sermon. However, in fairness to the author, the art form is admittedly not his highest authority in building or judging a sermon.

Many will thank Andrew W. Blackwood for a characteristic treatment in this volume. This is the presenting of objections as well as advantages, of things to avoid as well as things to do in regard to some proposed procedure.

The author repeatedly indicates that he is writing for young ministers, yet no older minister can easily lay the book aside as being too "elementary." The reader who is interested in pursuing in greater detail certain aspects of homiletics will be grateful for the lists of suggested readings, which occur at the close of each chapter.

Here is a book that is intensely practical, yet fresh and engaging. It moves in an atmosphere as brisk as psychology. It is suggestive of nearness to the best in sacred and secular rhetoric, it warms to the right use of Scripture in preaching, and it glows with evangelical fervor. Here is a book that deserves much more than mere reading.—***Robert White Kirkpatrick.***

Christianity in an Age of Science

A CALL TO WHAT IS VITAL, *by Rufus M. Jones. Macmillan Co., 143 pp., $2.*

This volume from the pen of the widely known Quaker has an interest in itself and also an additional interest as the last book to be expected from him. He gave it the final proofreading on the day he died, last June 16. In spite of the variety of range covered in more than fifty earlier books, in none of them does he deal so directly with the problem of science and religion. It is a delicate and still a controversial problem. He knew he would be attacked on both sides. He recognizes that religion cannot prevail today unless it is willing to adjust to the demonstrated results of science, whether in literary criticism or in physical discovery, and he sees no future for a religion that flies in the face of what every high-school graduate knows to be true. At the same time he asserts that there is a sphere of human interest and conviction outside the area of physical measurement and tangible testing. Thus he defends mysticism, but he does not defend miracle in the old use of that word. The results of biblical criticism are accepted, but along with them is an appreciation of the lasting value of many parts of the Bible.

Beside these emphases, the volume has chapters on themes more usually associated with this writer. There is one about mysticism in ordinary, everyday persons, and one on religion as a dynamic. The latter he illustrates by some features in the life of modern Quakerism. Here, and occasionally elsewhere, is a hint of the autobiographical mood that was given free play in three of his earlier volumes. It is along this positive line that he finds that which gives the clue to the word "vital," which, following Moffat's translation of Paul, he uses in his title. Religion must be adequate for our new and revolutionary age of thought. "The religion," he says, "that is to win the loyalty of this busy and somewhat materialistic world will not be one that ends with a mystical experience or that focuses upon an ancient theological creed. It will be a religion that culminates in action and that supplies a dynamic for rebuilding the world, or at least a section of it, on nobler lines."

This little volume is a fitting testament as it expresses with accuracy the chief emphases of the author's life and character. Undoubtedly those who cherished his earlier writings or his living influence will share in the satisfaction that, in these pages, he still speaks.—***Henry J. Cadbury.***

A Workbook of Religious Poetry

MASTERPIECES OF RELIGIOUS VERSE, *James Dalton Morrison, ed. Harper and Bros., 701 pp., $5.*

Here is a minister's workbook of poetry. Its 2020 poems are classified in the most elaborate collection of indices one could imagine. The topical index lists 1200 items. The index of authors includes a word of information about each author. For some reason or other, quotations from the Bible are all attributed to the Bible rather than to the particular book of scripture from which they are taken.

In view of the limited amount of non-Christian verse, one might suggest that the title of the book should make a more limited claim. There are many masterpieces from oriental religions which are not included, but in our judgment this is all to the good.

For at least twenty years most of us have used Caroline Hill's *The World's Great Religious Poetry* (Macmillan). The service it has rendered must not be ignored but now we have a better tool in Morrison's book. This is not to say that all of the verse he includes will survive critical analysis as to what constitutes good poetry. In his attempt to include a considerable quantity of contemporary work the anthologist has introduced some writings which, we must admit, are not really masterpieces. Even these, however, may have their values, for is it not true that many of our most valuable hymns are not great poems in the final analysis?

I was somewhat distressed to find that the last seven lines of "Men Told Me, Lord!" by David Starr Jordan, have been omitted. In view of the fact that the closing lines contain the heart-beat of the poem it is hard to explain the exclusion, which, by the way, is not suggested in any way by footnote or printer's device. This leads one to wonder if similar liberties have been taken with other poems concerning which we do not have sufficient familiarity to know whether everything has been included or not.

However, only those who have labored to see a book through the printer's shop can appreciate the task of checking proof to see that words, titles, references, and other countless details are properly placed. A book like this is a monument of devotion to exacting detail.

So far as the preacher is concerned, the wonderfully arranged Table of Contents will come to the rescue on many a Monday morning when the sermon well has run dry. Then a quick look at the Topical Index will put the anxious preacher's mind into the poet's world. The sermon which results may not have poetry in it; but we may be certain that our less creative preaching is often due to a lack of poetry in our hearts. Here is a book for the feeding of the preacher's soul.

As a matter of fact, it seems necessary to confess that I have two copies of this book: one for the study and one for the home. Our limited book budgets can't be stretched to cover all of our book needs but an expenditure for two copies in this case is justified. Have one by your bedside to read after a tough committee meeting or a hard speaking engagement. Make a note of the line or two of verse which caught you and then next morning pull the study

copy from the shelf and read the verse again. Perhaps this book is more than a working instrument. For this reviewer it will be the source of materials for private devotions for the next several months. That's how good it is!—***J. Edward Carothers.***

In the Incarnation Is the Word of God

GOD WAS IN CHRIST, *by D. M. Baillie. Charles Scribner's Sons, 213 pp., $2.75.*

As the sub-title makes plain, Dr. Baillie is interested in two aspects of the life and work of Jesus Christ, namely, the Incarnation and the Atonement. The latter is rather tersely interpreted, the major portion of the treatise having to do with the Incarnation.

This is the book for which many Christian preachers and teachers have been waiting. While the author informs us that he has non-Christians as well as theologians in mind as he writes, it will best be understood by those already committed to the Christian way. Laymen who are theologically alert may find the book a bit difficult, but no more than such a topic would be expected to be; they will find it rewarding for careful study.

Dr. Baillie finds the paradox of grace a good aid in understanding the doctrine of the Incarnation, which itself is the chief of all our paradoxes in religion. The Christian agrees with Paul that he must put forth the last ounce of his own strength, as he seeks for the prize of the high calling of God; but the achieved result is really due to the grace and the help of God. God and men work together in the service of every high and worthy cause, but the human workman knows every step of the way that only the Divine Workman made the success possible. God was active even as men toiled, and active in man's efforts; that is the meaning of prevenient grace. So "The God-Man is the only Man who claims nothing for Himself, but all for God," since He alone knows completely the inner presence and power of the Father. So we say that "it was the life of a man and yet also, in a deeper and prior sense, the very life of God incarnate."

The Atonement is be explained in terms of modern man's experience rather than in the language of older times. Reconciliation is the better word for us to use; it includes divine forgiveness and also the deep suffering of a love that suffered long and yet was kind. It is man who must be reconciled to God, and not the reverse.

D. M. Baillie holds the chair of Systematic Theology in the University of St. Andrews (Scotland) and is the brother of John Baillie of Edinburgh, who is the better known among us for his years of teaching in this country. We shall think of D. M. Baillie none the less that he has dedicated his great work to his highly honored and trusted brother.

The book comes in the mid-teaching career of a genuine scholar, who is well acquainted with modern theology on the Continent and in Great Britain. He knows the dialectical theology of Barth and Brunner and Tillich almost as well as he understands Anglican thinking; he is acquainted with form history and with the earlier "Back to Jesus" era of critical New Testament scholarship. The reading of the volume is a good introduction to modern theology, in which the reader is guided by a sure-footed leader who has made a good path by constant fellowship with creative thinkers.

To an American reviewer, Professor Baillie reveals his own provincialism in noting only Reinhold Niebuhr as representative of scholarship in the Western Hemisphere —Niebuhr delivered his lectures in Scotland. It is high time that our neighbors across the Atlantic should know a few more of our better men. W. Norman Pittenger and John Knox have made major contributions to this field in recent years. This is a minor blemish, perhaps, in a well-done piece of scholarly work, with which the reviewer heartily agrees; it is a book which he would like to have been capable of writing.—***James T. Carlyon.***

New Wine: Old Bottles

CHURCH, LAW AND SOCIETY, *by Gustaf Aulén. Charles Scribner's Sons, 114 pp., $2.*

Lutherans, especially in Europe, have traditionally denied that the church was responsible for the secular order of society. The church had a quite special function as mediator of grace through the Word and the Sacraments. This function was of supreme importance as providing the only way of eternal salvation. It must not be diluted or jeopardized by any effort to apply the church's message to secular problems.

The shock of recent Nazi horrors and the influence of the ecumenical movement are causing many Lutheran theologians to do fresh thinking on this problem. Bishop Aulén, distinguished Swedish churchman and author, has made a notable contribution to such thought in his Hewett lectures recently published under the title, *Church, Law and Society.*

In this work a valiant effort is made to put the new wine of responsible social concern in the old wineskins of moral pessimism and the doctrine of salvation by a faith far removed from the concerns of our common earthly life.

The author is convinced that even men's "best deeds are sinful." This is true of Christians as well as of others. "Before God, man is a sinner and nothing but a sinner." Obedience to the Law is powerless to save, both because man cannot obey the Law and also because, even if he did perfectly obey it, such perfection would not be God's appointed way of saving him.

Man, however, has other things to do besides being saved. Likewise, the Law has another essential function besides convicting man of sin and so preparing him for the faith that leads to salvation. The Law, with its requirement of justice, is also the only basis on which order can be established among men and nations. The justice which God commands is really love, or a careful concern for others. It cannot be attained in this world. Nevertheless, the church has the duty of teaching this divine

Law and subjecting the specific policies of the state to judgment under the Law.

Bishop Aulén wisely warns that although governmental authority must make use of power, a state may gain in power and yet lose in authority. It will do so "if it does not show respect for justice as something above the state itself." He affirms the same truth regarding international institutions.

The author would have the church act constantly and vigorously in behalf of both political and economic justice. Such teaching from a leading continental Lutheran is indeed welcome, even though coupled with a reaffirmation of the individualistic and morally pessimistic Lundensian conception of salvation. But it may be doubted that such invigorating new wine can long be held in the old doctrinal wineskins. Even in this book they show signs of serious strain.—***L. Harold DeWolf.***

God's Purpose for Today

CHRISTIAN HUMANISM AND THE MODERN WORLD, *by Lynn Harold Hough. Ryerson Press, 60 pp., $1.50.*

Christian Humanism and the Modern World is a small volume, but it is so packed with meaning that one hesitates to hint at any discussion of it within the necessary limits of a review. Dr. Hough knows that a good many of his contemporaries, like Humpty Dumpty, make words mean just what they themselves say they mean; and so, very wisely, he begins with three carefully worded definitions.

The word "humanism" means "such an inspection of man's essential nature as sees men made for God and finding the true meaning and completion of life only in Him."

The word "God" in his discussion means "the conscious being of perfect intelligence and perfect character who has made and sustains the universe."

The word "religion," as he uses it, represents "the experiences of men with God whose face we see in the face of Jesus Christ." Then he adds, "The religion of the Incarnation sees the eternal and the temporal meeting in history. This last position will emerge as definitive for our discussion."

Very properly the author devotes his first chapter to a profound and moving study of "The Religion of the Incarnation," making reply to the cynical, psychopathic, pessimistic determinism of our time; a reasoned defense of the dignity and freedom of men; a reverent and almost militant exposition of the character of God and man's "structural likeness" to him, through which God can become man. If anyone wants a discipline in theological argument, this is a chapter for him, whether or not he agrees with all that Dr. Hough says. Disagreement is quite possible but no disagreement will alter the eloquence and noble passion with which Lynn Harold Hough deals with the fundamental reality of our Christian faith and its relation to the modern world.

Probably no man is more competent than Dr. Hough to evaluate (or more eloquent in distinguishing) the con-

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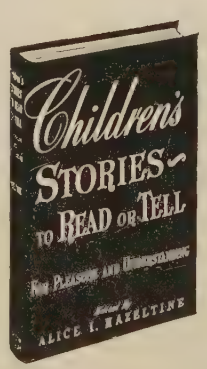

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tributions which Hebrew and Greek thinkers have made to historic Christian thought and life. No matter how familiar one may be with what the Dean has written heretofore, he will read with undulled interest and undoubted profit the chapter on "Athens and Jerusalem."

When one has finished the chapter on "Humanism and Science," he will realize that he has seen critical scholarship constructively applied to the problems of contemporary life. In a recent *Atlantic* article a teacher of philosophy argued the case for atheism from the premise that science finds no purpose in the world. He could have sat for the portrait that Dr. Hough paints in this chapter. "When a man of inadequate intellectual equipment attempts to make a philosophy of science he is likely to take the uniformities the scientist considers and, leaving that free and intelligent man, the scientist, out of consideration, to construct a pattern of materialistic determinism and call it a theory of reality."

Dr. Hough realizes, as a good many self-announced and vociferous "liberals" do not who reach their social positions by the contagions of phraseology rather than by processes of thought, that social movements rising from self-contradicting philosophies must fail; and nowhere will one find a more penetrating exposé of contemporary communism than his observation that "Marxian orators shout to high heaven urging men to use a freedom which according to Marxian principles they do not possess, to contribute to an impersonal movement which according to Marxian principles is sure to triumph bcause of the unfolding of purely materialistic processes." Later in the book he points to the same fatal contradiction by writing, "It is a curious frame of mind which leads men to stultify every principle they desire to have in the social regime for which they are fighting in order to establish that regime; and to contradict every demand of justice as a method of establishing justice in the world."

Christian Humanism and the Modern World is not only splendidly representative of the Chancellor's Lectureship at Queen's University, but it is a noble contribution to the fruitful thinking of our time.—***Joseph M. M. Gray.***

It Led to "the New Birth"

THE LIFE OF GOD IN THE SOUL OF MAN, *by Henry Scougal; Edited, with an Introduction, by Winthrop S. Hudson. Westminster Press, 95 pp., $1.50.*

This is a timely edition of a timeless classic of Christian devotion. Our present generation needs the ninety-five pages of this unique little book. First written in 1677 as a letter to a friend, it was published in the eighteenth century once every three years, and frequently in the nineteenth century. Yet it had not been republished lately since 1892.

Blessed be Gilbert Burnet, later bishop of Salisbury, who first made it possible for this letter to be printed! In that same succession of blessedness stands Winthrop S. Hudson, professor of the History of Christianity at Colgate-Rochester Divinity School, for editing the present edition and adding his illuminating Introduction for background in interpretation.

Surely every Methodist pastor should be familiar with this gem of Christian mysticism. He may not use it exactly as did John Wesley, who during his Georgia sojourn once actually read it publicly "as a counter attraction to the ball held in the town that evening." Yet the pastor will find it speaking to his own soul. Susannah Wesley called it "an excellent good book"; George Whitefield, "that excellent treatise." Charles Wesley gave a copy to the latter during their student days together at Oxford. The first reading of it led him to "the new birth." Whenever Whitefield returned to Oxford, he tarried at the very place of his conversion there, where he was reading Henry Scougal, and he "put all trifling books away, determined to study to be a saint, and then to be a scholar."

Five outstanding ministers in Philadelphia sponsored the edition of 1805: Joseph Pilmoor, rector of what was St. Paul's Protestant Episcopal Church, who had been sent to America by John Wesley and was the first pastor of American Methodism's most historic shrine, Old St. George's; William Staughton, pastor of First Baptist Church, which has been celebrating its 250th anniversary; John Hay, minister there of the Congregationalists; Prof. William Rogers, who taught English and Oratory at the University of Pennsylvania; Ashbel Green, pastor of the Second Presbyterian Church, and later president of Princeton University and editor of *The Christian Advocate.*

The writings of this Scotch Presbyterian, Henry Scougal of Aberdeen, proved influential not only for the Wesleyan Revival but also for the Oxford Movement. It has been a potent antidote to unchristian Christian controversy. In fact, it came to birth in a period of avid debate as a significant protest to insist on the priority of Christian experience.

Here is not the sunset glow of considered judgment after a long lifetime of observation and experience, nor the high flame of the heat and light of maturity in the mid-years of maturity's busyness, but rather the glorious fire of young adulthood from one who had but lighted his torch ere he passed it on to succeeding generations. Henry Scougal was only twenty-seven years old when he wrote it, a young preacher just starting out, and he never even reached his twenty-eighth birthday.

Like all Gaul, this book is divided into three parts. Each division is concluded with a beautiful prayer. The first part deals with the nature of true religion. Religion is the divine life of Christ in us. It is not a "forced and artificial religion," which "is commonly heavy and languid like the motion of a weight forced upward. He who hath given himself entirely unto God will never think he doth too much for Him." Scougal pictures the man who will fall in love with the glories of heaven and hence become enamored with Christ, "and yet all the while continue a stranger to the holy temper and spirit of the blessed Jesus." This divine life is rooted in faith, with four chief branches: love to God, charity to men, purity, and humility. How challenging is this assertion: "Secular interests are almost the only things that are wont to drive us to our devotions!"

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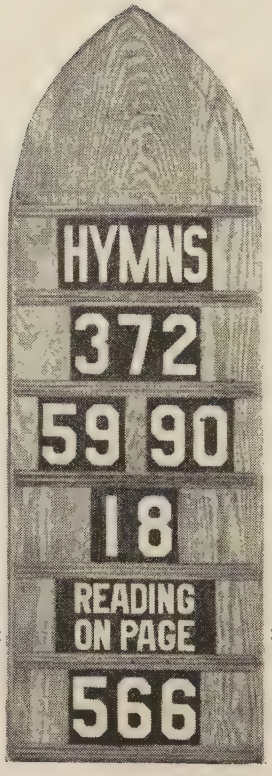

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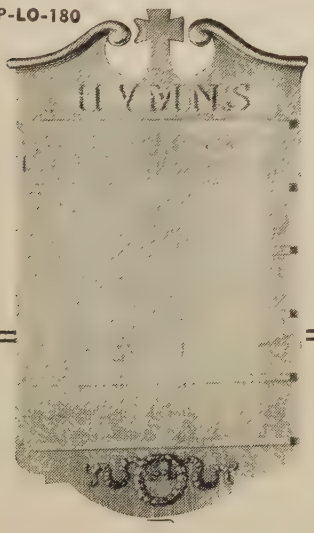

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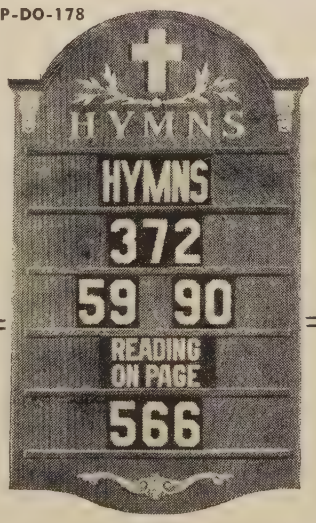

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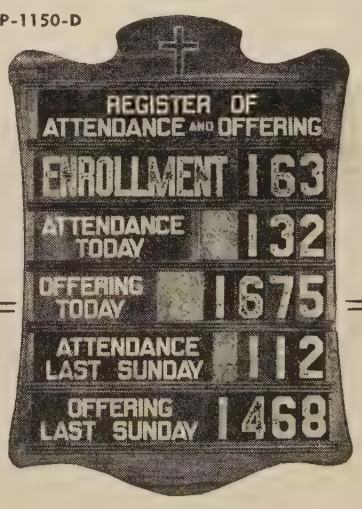

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Our Faith in the Advance for Christ and His Church, it is vital to realize how people "are seldom at the pains to consider the evidences of those truths or to ponder the importance and tendency of them; and thence it is that they have so little influence on their affections and practice. Our thoughts must dwell on them, till we are both convinced of them and deeply affected with them."

It may not take long to read Henry Scougal, but his influence is long and lasting.—***Charles Daniel Brodhead.***

Gandhi: He Rebuked an Insipid Faith

GANDHI'S AUTOBIOGRAPHY, *by M. K. Gandhi. Public Affairs Press, 640 pp., $5.*

NEHRU ON GANDHI, *by Jawaharlal Nehru. John Day Co., 150 pp., $2.*

MAHATMA GANDHI (An Interpretation), *by E. Stanley Jones. Abingdon-Cokesbury Press, 160 pp., $2.*

SATYAGRAHA: THE POWER OF TRUTH, *by R. R. Diwakar. Henry Regenery Co., 108 pp., $2.*

Four recent books on Gandhi furnish most helpful materials for the study of this man's life. Anyone who studies the history of the nationalist movement in India must know Gandhi. It was built about his personality, and the fact that its goals were reached through the method of non-violent warfare makes it highly significant in the history of the world. Gandhi's religious outlook on life affected the whole movement, and under him it was not unlike a religious revival.

While the autobiography covers only the portion of Gandhi's life up until 1921, it furnishes background material needed to understand him. Nehru's book is a compilation of selected speeches and writings about Gandhi. Jones gives a portrait of Gandhi as he knew him. His method is homiletical, and the sayings and actions of Gandhi prompt many miniature sermons. This may account for the enthusiastic exhortations and arresting exclamations found scattered through the book. Satyagraha, the word which epitomizes Gandhi's philosophy, forms the theme of Diwakar's book. It must not be confused with pacifism or passive resistance. Satyagraha is a positive force and India's answer to the world's call for a moral equivalent to war. The incarnation of this principle in Gandhi may, in the author's judgment, usher in a new era in civilization and start a new world culture.

Anyone who is interested in spiritual dynamics should study Gandhi and his life. His quest for spiritual power during his first sojourn in South Africa was cast in a Christian pattern. This influence persisted through his life, although in later years his allegiance to Hinduism became more vocal. The techniques pursued for obtaining spiritual power parallel many used by devout Christians. In fact, if the autobiography did not contain any references to Hinduism or theosophy, a stranger on his first contact with Gandhi would consider him a Christian mystic. He regularly refers to God, His influence, His guidance, and he lived all of the time with an awareness of a close personal contact with Him. He has some claims for saintliness that few moderns achieve. It may be said that the principles used by Gandhi for spiritual development are fundamental and will be used by all persons in one form or another who seek spiritual power.

E. Stanley Jones, a Christian mystic, is especially qualified to analyze Gandhi's religious life. He notes in particular the influence of Jesus, Tolstoy, and Ruskin upon Gandhi's life. The movement he led relied upon spiritual force, and the techniques used were born out of religious convictions. If things did not happen Gandhi began to examine his life for spiritual deficiencies. Fasting was for the purpose of eliminating the things which insulated his life from the source of power. As a social reformer he believed that changes in the social structure would come only through the eradication of sin from the individuals. His method baffled the politicians, Nehru said, who worked with him. But when they observed that it worked they followed—but not without personal reservations.

There are grounds for saying that Gandhi stands as a rebuke to insipid Christianity. When he lived in South Africa he went to a Wesleyan church, but the worshipers impressed him as "worldly-minded people going to church for recreation and in conformity to custom." The atmosphere invited sleep: "Here, at times, I would involuntarily doze." This prompts Jones to exclaim, "A Wesleyan Church dull and drowsy at a moment when one of the world's greatest men sat in the pews and was slowly making up his mind!"

Gandhi stands to warn the church that the ingrained desire of the people of the world for some means of meeting their crisis will not always wait complacently for the dull and drowsy to get into action. If the Christian Church does not respond with the answer, some other ideology will try to give it.

The present tendency among many people in India to make room for Gandhi on the same pedestal with Jesus will not be encouraged by a study of these four books. While in his life and death many parallels may be found between Gandhi and Jesus, any desire to clothe the former with divinity or ascribe to him unique redemptive powers will be reduced by a study of the autobiography alone. There are parts of it that are quite terrestrial, and certainly in some matters his judgments belied the profound wisdom generally characteristic of him. Dr. Jones, while recognizing him as a specialist in the area of the spiritual, certainly does not aim to deify him.

Gandhi left but few tangible possessions. In dollar values they are inconsequential. (A picture of them was placed as the frontispiece of the book.) However, they poignantly remind us that a man's life consists not in the material things he possesses but in the discovery and emulation of truth.—***John O. Gross.***

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Christianity's Role in the Secular World

THE CHRISTIAN FAITH AND SECULARISM, *J. Richard Spann, ed. Abingdon-Cokesbury Press, 296 pp., $2.50.*

A printed presentation of the Evanston Conference lectures, this volume consists of twenty-two chapters contributed by an equal number of America's outstanding educators, civic leaders, and churchmen. The symposium purports to analyze the various aspects of secularism in contemporary life and to emphasize the challenge of Christianity to this secularism. Of extreme value to both laymen and ministers in its differentiation between the purely secular and the distinctively Christian, the book is "designed to help make this distinction clearer and to give power to the preaching that meets the needs of people living in these difficult days."

The treatment of the general theme is organized under five main headings. Part I is introductory and consists of two classic chapters on the nature and history of secularism. Parts II, III, and IV present a series of penetrating analyses of the crippling effects of secularism upon various aspects of our contemporary cultural, political, economic, and social life. Part V, "Christianity's Witness in a Secular World," relates the message of Christianity to a civilization saturated with secularism, gives affirmation to spiritual values and to the transforming power of the gospel. It challenges the church to loyalty to the spiritual nature of the kingdom of God.

Secularism is not to be defined merely as a philosophical or intellectual position, but rather as a "practical atheism" which has so much become a way of life as to create "the supporting atmosphere of our culture." Some of the writers limit their treatment by confining secularism to the lack of a God-concept or by making it synonymous with materialism or humanism. An understanding of the all-inclusive and thoroughly deep-seated nature of secularism, however, is the general basis of most of the discussion. "Its roots lie far deeper in the pattern of human life than does mere devotion to an institution, so that . . . secularism within the church is scarcely to be distinguished from that without."

An analysis of the various aspects of secularism as they are manifested in contemporary life is not the primary aim of the book. The analysis provides adequate background for an interpretation of the role of Christianity in such a world. To spiritualize all areas of living is the eternal task of high religion. Hence the role of the church must not be an apologetic, but rather an affirmation. The best way to meet the issue is "by affirming God rather than by attacking secularism . . . ; not so much by attempting to prove the fallacy and the weaknesses of secularism as by presenting constantly and effectively the better way will be 'overcome evil with good!'" The church is challenged to face the problem positively and realistically.

Typical of a symposium of this kind, the chapters vary

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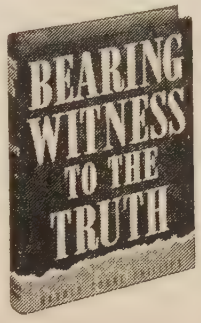

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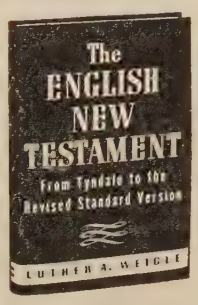

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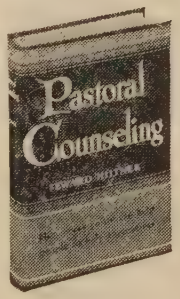

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in style, approach, and contribution. One or two chapters seem unfortunately unrelated to the main theme, while one or two others are not representative of the high quality produced elsewhere by the same authors. The volume as a whole, however, contains some of the best thinking of our day on one of civilization's most serious maladies. Much of the content is definitely of such permanent worth as to make this book a standard volume in the library of all who are aware of mankind's basic problems and alert to the distinctive and redemptive message of Christianity.—***John L. Knight.***

From John the Baptist to the Catholic Church

THE BIRTH OF THE CHRISTIAN RELIGION, *by Alfred Loisy; L. P. Jacks, trans. George Allen and Unwin (Macmillan), 413 pp., $5.*

Alfred Loisy (1857-1940), a French Catholic priest, biblical scholar, and leader of the Catholic modernists, was excommunicated by the Roman Catholic Church in 1908 because he refused to renounce his modernist views [1] at the behest of the Papacy. He was author of many scholarly books and articles in the area of religion, and especially of the New Testament. A few years before his death he wrote *La Naissance du Christianisme,* the product of his mature scholarship, which is now available to a larger circle of readers in this excellent English translation.

There are two opposing views concerning Jesus and the beginnings of the Christian religion. The traditional one —which is by far the more generally held—is that Jesus was the divine Son of God, who was born miraculously, who lived miraculously, who following his death and burial was resurrected miraculously and appeared to his disciples and was taken up into heaven where he reigns with God. This view also maintains that Jesus Christ founded the Christian Church as a divine institution, and that from the beginning it was under his direct supernatural guidance, help, and protection as it went out from Jerusalem (as depicted in Acts) to become established throughout the Roman Empire over which in time it was to triumph.

Loisy is a sincere and outspoken representative of a point of view that directly opposes the supernaturalistic and miraculous one. As Gilbert Murray has stated in the preface to the English translation, this book which traces Christianity from the career of John the Baptist to the development of the Catholic Church around A.D. 180 represents "the most masterly of all attempts to understand and describe according to the normal canons of human history, without prejudice and without miracle, a movement which has shaped the whole subsequent history of the Western World." It is from this standpoint that Loisy has

[1] See "What Do We Mean by Modernism?" by Thomas S. Kepler, in THE PASTOR (Sep., 1947, p. 12).

written this historical study against the background of a lifetime of serious study of the New Testament and other sources of our knowledge of the period with which he is concerned.

Consequently, for Loisy Jesus was naturally born, lived naturally, and considered himself not a divinity but a human herald or envoy proclaiming the coming of the kingdom of God and exhorting men to prepare for its advent. The resurrection experiences of the first disciples, which encouraged them to carry on with the work which Jesus had begun, are explained naturally and psychologically by Loisy.

The history of the early church in its development of the belief, engendered by faith, that Jesus was not only Messiah but Saviour and Lord as well; in its diffusion throughout the Empire through the heroic efforts of the early missionaries; in its successful resistance to a powerful Empire that sought to suppress it; and in its success in controlling the heresies (mainly Gnostic) which threatened its disintegration, is subject to wholly rational and natural explanations. The Catholic Church (the opponent of the heresies), which became dominant around A.D. 180 with its episcopal organization, its creeds, its New Testament canon, its mysteries, sacraments, and liturgy, is to be considered a human, not a divine, institution.

In fact, nothing in the development of Christianity from John the Baptist on needs any explanation but a natural, human, normally historical one; the miraculous and supernatural are entirely ruled out of consideration, so he maintains. "None the less," he concludes in an appreciation of the church which both nurtured and disowned him, "it is true that this triumph of faith, viewed in the light of religious and moral consciousness, if not a miracle, is a human marvel in which new life was created and a work of human progress thereby accomplished."

Some readers will find this book provocative and worthy of further study; others will conclude that it is disturbing and quite unorthodox; some, indeed, will be offended by its frankness; those who are not acquainted with Loisy's earlier books (or studies similar to them) may believe that many of the statements in his book are dogmatic assertions without any basis in fact. In other words, the reaction to *The Birth of the Christian Religion* will be both varied and rather definite, for Loisy has drawn the issues so clearly and unmistakably that it will be difficult for a reader to take a neutral position. But no matter what the reaction may be, this is a book which the student of Christianity should read; for, to paraphrase Erasmus, the truth and the validity of the Christian religion do not consist in men's ignorance concerning what has been written about its origins and early history.—***Martin Rist.***

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PROCEEDINGS OF THE SEVENTH ECUMENICAL METHODIST CONFERENCE. *Abingdon-Cokesbury Press, 310 pp., $3.50.*

The Seventh Ecumenical Conference of Methodism was held in Springfield, Massachusetts, in the fall of 1947. It is to be regretted that the volume containing a record of the Conference did not appear earlier. It came from the presses of The Methodist Publishing House a year after the Conference.

It is a good job of printing and proofreading, and the record is a full account of all the principal addresses. It was not possible to include the discussions of the sections, and only the morning and evening addresses of the plenary sessions are published.

This Conference brought together more of the official leaders of the Methodist churches of the world than ever assembled in one conference, and it was remarkable that so many could come from such distant areas of the world with transportation so difficult.

The Program Committee was able to secure practically every man who was asked to speak, and no abler men could be found in world-wide Methodism than those who spoke. There are others as able, but none abler for the discussion of the themes assigned. It is doubtful whether such inspiring and scholarly interpretations of Methodism can be found in any other volume ever published.

As we begin in American Methodism the Advance for Christ and His Church, this book should be widely used. Every pastor would do well to keep these messages on his desk during the next four years. He will find them just what he needs in deepening the love and understanding of Methodism. The minister who gets this volume will use it again and again. There are only a few copies available for sale.—***Ivan Lee Holt.***

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What Laymen Can Do

YOUNG LAYMEN—YOUNG CHURCH, *by John Oliver Nelson. Association Press (Haddam House), 160 pp., $1.75.*

Do you have some young adults who are seeking to discover their place in the life and work of your church? Do you have any young men or women who need to enlarge their vision so that they may give better leadership to your church? This book is a horizon lifter. It makes a special appeal to young adults to revitalize the Christian Church. "Christianity is a movement when it is made up of laymen," contends John Oliver Nelson, director of the Commission on the Ministry of the Federal Council of Churches, "and an institution when made up of the clergy."

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Dr. Nelson views the new movement among young adults (whom he erroneously calls "young laymen" a part of the time) as a stirring one "that has the real possibility of becoming a great moving stream of life among millions who are dedicated to Christ." Any spiritual movement requires that each generation has a fresh experience in God. In a comprehensive way, this book is a testament of vital religious experiences, giving persuasive evidence that Christianity is meaningful and real. It contains a convincing number of citations in which young adults have made their jobs serve God's divine purpose, their homes a dwelling place for the eternal, their church a place to rediscover God's presence. It shows how they have clarified their beliefs through study classes and found a new depth to Christianity through personal devotions, Bible reading, prayer, and retreat. The practical ventures in Christian missions and real churchmanship contain convincing appeals to any war veteran who says, "I have been there," or to a group of leaders who want to take their members beyond the security of elusive sectarian barriers.

As for a book review, as the basis for a panel discussion, or just as good reading, this book is recommended. It is an *idea starter.* Something will happen in the churches where the lay men and women have a chance to read it.—***Robert S. Clemmons.***

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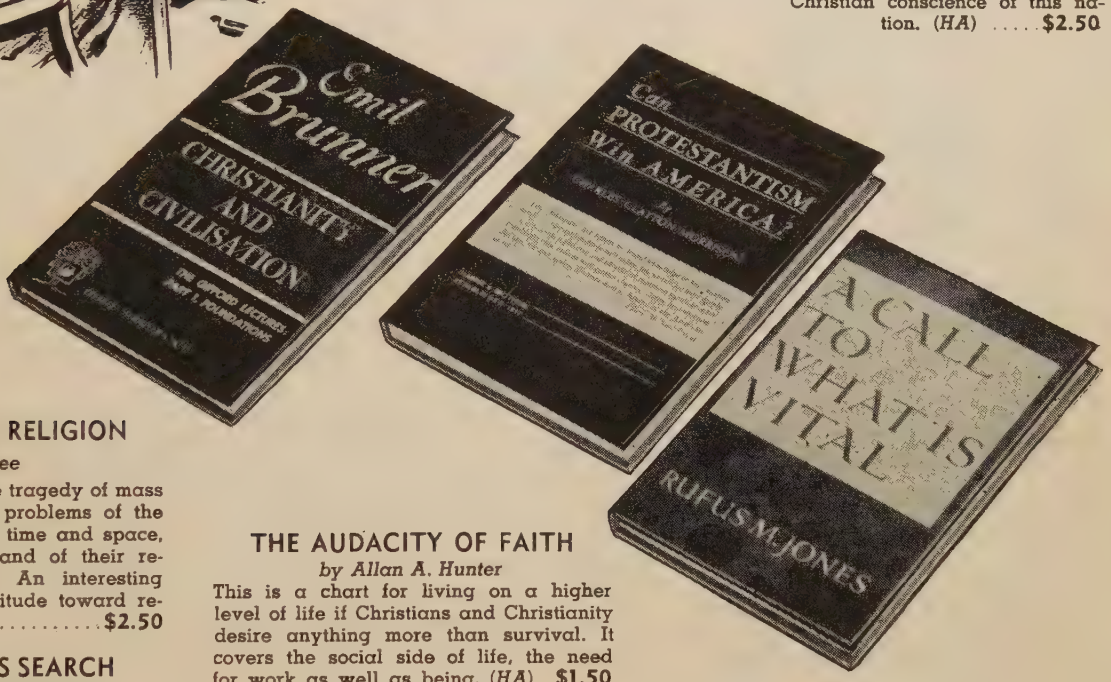

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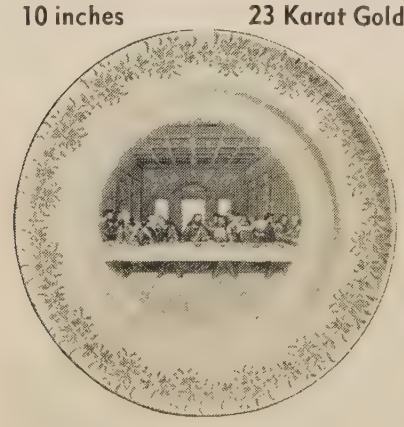

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Demands for Racial Brotherhood

SERMONS OF GOODWILL, *Guy Emery Shipler, ed. Association Press, 239 pp., $3.*

In 1947 the *Churchman,* official organ of the Protestant Episcopal Church, inaugurated a Sermon of the Week project to stimulate preaching on the "social implications of religion as they were emphasized by the prophets of Israel and by such modern prophets at Walter Rauschenbusch and Josiah Strong." Out of several hundred sermons by ministers of the principal denominations in all parts of the country, forty-eight were selected for broadcasting from week to week and for inclusion in this volume. Three of the number were awarded prizes aggregating $1,500.

The result is a unique and stimulating symposium that every earnest-minded person might read with profit and keep in easy reach of the library shelves. It should be especially interesting and helpful to ministers.

Considering the number and variety of their sources, these sermons create a pattern which is surprisingly consistent. Not in one of the forty-eight is there a suggestion of the denomination to which the preacher belongs, nor of the maze of theological speculation which has proved so confusing and divisive to Christendom.

On the other hand, among the speakers there seems to be general agreement that, as one of them expresses it, "there is more of religion in the Golden Rule than in all the creeds and confessions . . . more religion in Micah's 'do justly, love mercy, walk humbly' than in all the rites and rituals of a thousand pious priests at the altar."

"Theologies, doctrines and creeds are not the great imperatives," says another. "In the Last Judgment scene not one question is asked concerning these. . . . The important matter there is how did we deal with the human kind." Quoting the same authority, yet another says: "Jesus made the test of fellowship with himself a social test. He placed religion's emphasis on practicing brotherhood, not on creed or belief."

As current demands of brotherhood these sermons deal largely with race prejudice and anti-Semitism; and from the standpoint of hortatory generality (which seems to be the popular but questionable criterion of good preaching), they do a good job. One feels, however, that for practical purposes they might well have embodied much more of informative, teaching material; for, race prejudice, it should be remembered, is often quite as much a matter of mind as of heart, and any effective approach to it must take account of both.

One is disappointed also to find nowhere in the volume a single forthright challenge to the war system which today is the blackest denial of brotherhood around the world. In view of the universal imminence and threat of that issue it is incredible that it could have been forgotten. One can only sadly assume that, for reasons unexplained, it was deliberately ignored.—***Robert B. Eleazer.***

BOOKS briefly noted

THE BRIDGE, *by Arthur Wentworth Hewitt. Abingdon-Cokesbury Press, 110 pp., $1.50.*

Here is a moving invitation to a faith which can be for any man the bridge that leads to God over the river of sorrows and evil. The invitation is to a faith that rests upon the sure foundations of the nature of God and his redemptive work in Jesus Christ. In words of simplicity and power the author describes the way to find such a faith and commit one's life to its certainties. Impressive symbolism and convincing personal testimony are combined in this presentation of faith as "the victory that overcomes the world."

HYMN STORIES OF THE 20TH CENTURY, *by William J. Hart. W. A. Wilde Co., 139 pp., $1.75.*

The church will not again become a singing church unless its people develop an appreciation of the spiritual message of the great hymns. John Wesley sought to develop such appreciation by having his preachers interrupt congregational singing with a quiz which included the questions: "Do you know what you said last? Did you speak more than you felt?" Today this procedure would be interesting, but entirely too revolutionary and disruptive. A better way would be the use of these hymn stories. The author, a retired Methodist minister and a lifelong student of hymnology, fits the message of more than eighty hymns into the framework of contemporary life.

ON THE EDGE OF THE PRIMEVAL FOREST & MORE FROM THE PRIMEVAL FOREST, *by Albert Schweitzer. Macmillan Co., 222 pp., $4.50.*

A single volume reprint of Schweitzer's two most interesting accounts of his life as a missionary in French Equatorial Africa.

THE AFRICA OF ALBERT SCHWEITZER, *by Charles R. Joy and Melvin Arnold. Beacon Press and Harper & Bros., $3.75.*

The pictures and text of this book are admirably suited to give readers the impression that they are actually accompanying the authors on a visit to Schweitzer's hospital at Lambarene. Schweitzer contributed the final chapter on "Our Task in Colonial Africa."

GOLDEN LEGENDS, GREAT RELIGIOUS STORIES FROM ANCIENT TO MODERN TIMES, *collected by Samuel Cummings. Pellegrini & Cudahy, 541 pp., $4.*

An anthology of forty-five stories depicting man's spiritual quest. The selections were made from the mass of the world's religious literature that has been two thousand years in the making. The Introduction is by Alson J. Smith.

BEST RELIGIOUS STORIES, *J. Edward Lantz., ed. Association Press, 286 pp., $2.50.*

The editor of *Classmate* enlisted the collaboration of more than fifty specialists in the selection of the twenty-one best religious stories published in church and secular magazines since 1945. These stories are designed to help readers live as Christians in today's world. The book was planned primarily for young people, but older readers will find it interesting and instructive.

A GUIDEBOOK TO THE BIBLE, *by Alice Parmelee. Harper & Bros., 331 pp., $3.50.*

A handbook designed to guide lay readers in the study of the Bible. The findings of modern scholarship are presented in popular story form with a non-technical synopsis and interpretation of the Old and New Testaments and a history of the canonization and translation of the Bible. The origins, background and contents of all the books of the Bible are discussed. A course of Bible reading is suggested and a selected bibliography invites readers to further study. It is the purpose of the author to "give the modern reader a key with which he can unlock for himself some of the vast treasures of the Bible and possess his great literary and spiritual heritage."

THE WAY—THE TRUTH—THE LIFE: THE WORDS OF JESUS, *compiled by John Scholte Nollen. Beacon Press, 64 pp., $1.*

Thomas Jefferson regarded the sayings of Jesus as "the most sublime and benevolent code of morals which has ever been offered to man." He compiled a collection of the words of Jesus for his own use. Nollen's compilation was suggested by Jefferson's effort. However, he improves on Jefferson's method by adopting a topical rather than historical order and by using later and more accurate translations. The major topics are: the conduct of life; God, the Lord of heaven and earth; and, Jesus' testimony of Himself. Calligraphy by Edward A. Karr makes this a most attractive booklet.

ANCIENT CHRISTIAN WRITERS: THE DIDACHE. . . THE EPISTLE TO DIOGNETUS, *James A. Kleist, S. J., trans. Newman Press, 235 pp. $2.75.*

This is the sixth volume of a projected series of more than one hundred volumes of the works of the church fathers in translation. It gives a translation, accompanied by introductory and interpretive notes, of the following works: The Didache, The Epistle of Barnabas, The Epistles and the Martyrdom of St. Polycarp, The Fragments of Papias, and The Epistle to Diognetus.

THE IMPORTANCE OF BEING OURSELVES, *by Arnold Hilmar Lowe. Harper & Bros., 179 pp., $2.*

These sermons, preached effectively by the pastor of Westminster Presbyterian Church, Minneapolis, emphasize the possibility and the urgent necessity of applying the Christian message to the contemporary needs of individuals and society. Here is preaching motivated by this conviction: "Because Christianity has power, and we know it has power, it is still our hope."

A CHARGE TO KEEP, AN INTRODUCTION TO THE PEOPLE CALLED METHODISTS, *by Frank Baker. The Epworth Press, 232 pp., 8s. 6d. net.*

Here is the answer to your problem when an intelligent layman asks you to recommend a book that gives a bird's-eye view of world-wide Methodism. It is also good reading for any pastor who needs a "refresher" course on Methodism. A brief but excellent description of Methodist origins, geographical expansion, and world service is supplemented by a more detailed account of the history and organizational structure of British Methodism. The emphasis on British Methodism enhances the value of the book for American readers, as most histories of Methodism now circulating in this country are deplorably weak on this topic. "The main emphasis," says the author, "is on British Methodism, but not to the exclusion of her strapping younger sister, American Methodism."

monday morning

The Methodists at the Pearly Gates

By THE ELDER

Being an eyewitness account of "what happened," as told to us by that great statesman and churchman, Senator True. It will be unfortunate if our readers take the Senator's story too seriously; it will be tragic, on the other hand, if they do not take it seriously enough.—The Elder.

WE WERE an impressive sight as we stood waiting for the Pearly Gates to open—nine million Methodists, waiting for their welcome to the Promised Land. Approximately nine millions, that is. I shall have to guard myself there; it would not do to be caught in a misstatement on such an important matter as numbers. "In round numbers," I will say. That will be safe enough in case They check up.

As a matter of fact, we were not all there. Some had left us after we had to abandon the cars, when we found that the steep ascent to Heaven was not practicable for motor transport. I was sorry for the shrinkage, and especially sorry that the cars had to be left behind. I had counted upon the terrific impact of those millions of shiny cars, many of them of quite expensive make. But in spite of defections we were still an impressive host.

I took profound satisfaction in my position as spokesman for that mighty host. Undoubtedly, my standing before the public had something to do with their choosing me. It is not often, I venture to say, that you find a senator before the Pearly Gates.

While we were waiting, I was going over the points of my address. Numbers came first, of course. Numbers are always of first importance. The Guardian would see that for himself, and skilful rhetoric would drive the point home.

Then there is our great social program. That program has drawn favorable comment from very important people. It has been called broad and liberal, even daring. We favor labor. And why not? That is the popular attitude today. Why shouldn't our Great church go along?

On the race question, of course, we had to soft-pedal a bit. But that is quite understandable to anyone "in the know." Since Unification we have had to consider the sensibilities of our Southern brethren. But there is always a way out. In our Great church we are always able to tap some of the best minds. My own experience in framing pronouncements on delicate issues for party platforms was undoubtedly a help. By a little skillful manipulation we were able to produce a formula that sounded well and yet offended no one.

At that moment the Gates opened. They did not open wide. The Guardian edged through and looked us over.

"Tell Him," I announced in a loud voice, "that the Methodists have arrived."

"The Methodists?"

I did not like the tone of that answer. I did not like it at all. It seemed almost to suggest that the name is not well known in Heaven.

"Yes," I said, "The Great Methodist Church—nine millions, round numbers."

"I will ask if He knows you." The Guardian slipped back in, and the Gates closed in my face.

I was appalled. This was not at all the reception I had expected.

I was trying to rally my wits when the Guardian reappeared. "He wants to know where He met you."

"Why!" I cried, "this is the Great Methodist Church—nine millions, in round numbers. We call Him Lord. We have prophesied in His Name, and in His Name we have done many mighty works, and it has cost us a lot of money, I assure you. Last year our budget . . ."

"Yes, yes," he said, nodding politely. "The Great (I think you said) Methodist Church? I will ask Him again. But I must warn you that we have not yet learned Here to think on the organizational level."

Then I realized that all this time he had been nodding to individuals here and there, and these, taking the nod as an invitation, were squeezing in past him through the narrow opening.

The interview was not going as I had planned. For one thing I had had no chance to use that eloquence with which God has blessed me, that eloquence which I have used so effectively not only in church affairs but in political assemblies, where real issues were at stake. The voice of the Guardian aroused me.

"He is trying to recall where He met you."

"In convention assembled!" I shot the phrase back at him. It came to me as an inspiration. A happy phrase, it sums up so impressively The Great Methodist Church in *action.*

"We were accustomed," I went on, "to meet in great convocations; there many complimentary things were said about Him, and many important resolutions were passed. He must have heard about *us.*"

"I will ask." Again the gates closed.

We Methodists had learned the might and the magic of the great gathering. Thousands and thousands of Methodists, some of them very important people, crowded into a great hall, moved by one purpose, thinking and feeling in unison! Tides of spiritual power rose and flowed out to the farthest limits of the hall's walls.

Now that is not just what I had intended to say. I had intended that passage to end more effectively. Let me try again: . . . which flowed out and out to the farthest limits of the walls of the . . . . Well, let it go! I never thought it amounted to much anyway.

Here is something that was important: these assemblies offered a stage where our great leaders, lay as well as clerical, could be seen to advantage. It was good publicity; the press always treated us handsomely. Sometimes when very, very important people were present, we got a spot on the radio. Publicity is so important for God's work.

These happy reflections were broken by the reappearance of the Guardian. He was still nodding, here and there, and individuals were still squeezing through, quite a trickle of them, but not enough, I was glad to note, to affect seriously our numbers. Moreover, I recognized none of them; they could not be very important people.

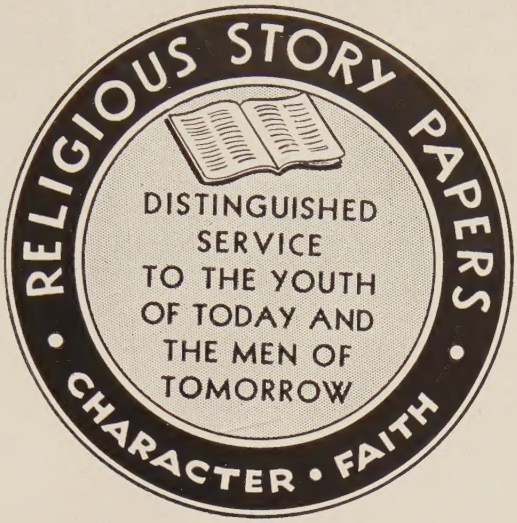
The Guardian was saying, "He is still trying to recall where He met you personally. Was it, perhaps, when He was sick and in prison, and you visited Him?"

"Yes, yes," I said. "I am glad you brought that up. We appointed a committee of very distinguished people to make a study of prison conditions. They rendered an exhaustive report. We adopted it unanimously. It must be on file somewhere!"

"We will have the files searched. In the meanwhile, the Gates . . ."

"Wait! Wait, Sir!" I cried.

It was too late. The Gates were shut.



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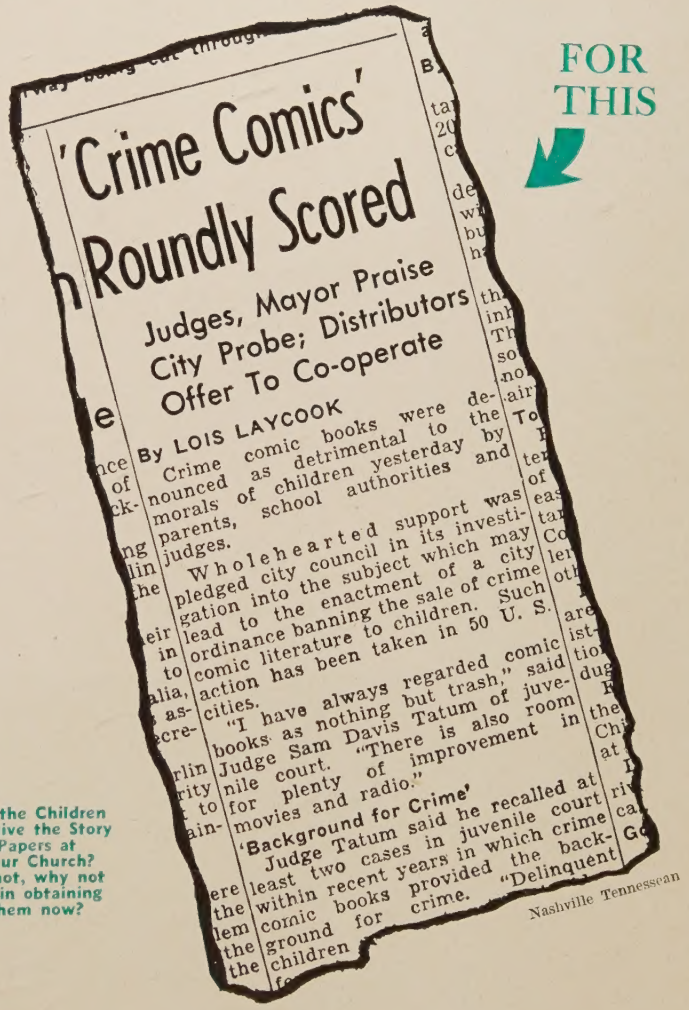
'Crime Comics' Roundly Scored

Judges, Mayor Praise City Probe; Distributors Offer To Co-operate

By LOIS LAYCOOK

Crime comic books were denounced as detrimental to the morals of children yesterday by parents, school authorities and judges.

Wholehearted support was pledged city council in its investigation into the subject which may lead to the enactment of a city ordinance banning the sale of crime comic literature to children. Such action has been taken in 50 U. S. cities.

"I have always regarded comic books as nothing but trash," said Judge Sam Davis Tatum of juvenile court. "There is also room for plenty of improvement in movies and radio."

'Background for Crime'

Judge Tatum said he recalled at least two cases in juvenile court within recent years in which crime comic books provided the background for crime.

"Delinquent

Nashville Tennessean

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A Bar to Salvation

¶ . . . To conquer race hatred is a *must* from which there is no evasion, no escape. We must conquer it first for the salvation of our own souls. We know now that we cannot simultaneously love God and hate a brother. Early in its origin Christianity affirmed that the chief expression of love for God is in the love that we show to a neighbor. Jesus stated it vividly in the two cardinal commandments of the Christian faith: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." It was stated again by another early leader in different words but just as vigorously: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This is strong language, but it is clear. ¶Christianity from the very beginning has refused to validate itself in mystical, magical, otherworldly rites. It persistently grounds its validity in the achievement of a world brotherhood in which all men shall live as sons of God. The conquest of hateful tendencies, then, is at once the sign of the true Christian and our surest hope of salvation. . . .

—Harry V. Richardson, in *The Christian Way in Race Relations;* William Stuart Nelson, ed. (Harper & Bros.)